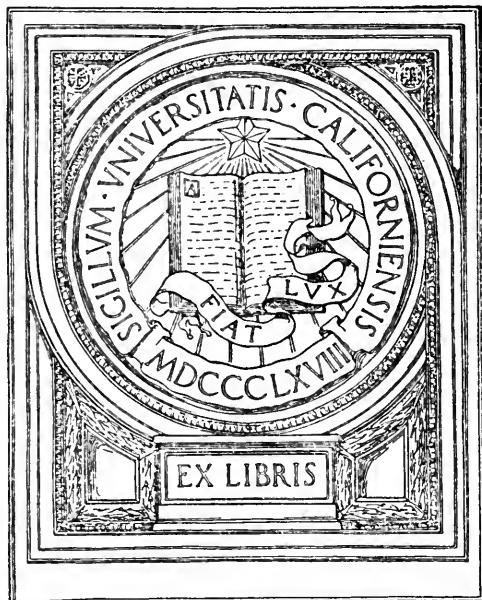




CHAUNCEY WETMORE WELLS
1872-1933



This book belonged to Chauncey Wetmore Wells. He taught in Yale College, of which he was a graduate, from 1897 to 1901, and from 1901 to 1933 at this University.

Chauncey Wells was, essentially, a scholar. The range of his reading was wide, the breadth of his literary sympathy as uncommon as the breadth of his human sympathy. He was less concerned with the collection of facts than with meditation upon their significance. His distinctive power lay in his ability to give to his students a subtle perception of the inner implications of form, of manners, of taste, of the really disciplined and discriminating mind. And this perception appeared not only in his thinking and teaching but also in all his relations with books and with men.





Mary. R. Prescott. Wells

With kind regards of

Marchth, 1904

G.W.N



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BISHOP COMPTON

BISHOP CROES

BISHOP ODENHEIMER

BISHOP DOANE

BISHOP SCARBOROUGH



5329

S. Mary's Chimes

ECHOES FROM A
COLONIAL PARISH

Bicentenary

1902-1903

BURLINGTON, NEW JERSEY



Edited and Illustrated by
HENRY D. GUMMERE AND GEORGE W. HEWITT
Members of the Vestry



BX5919
B848

IN MEMORIAM
C.W. Wells



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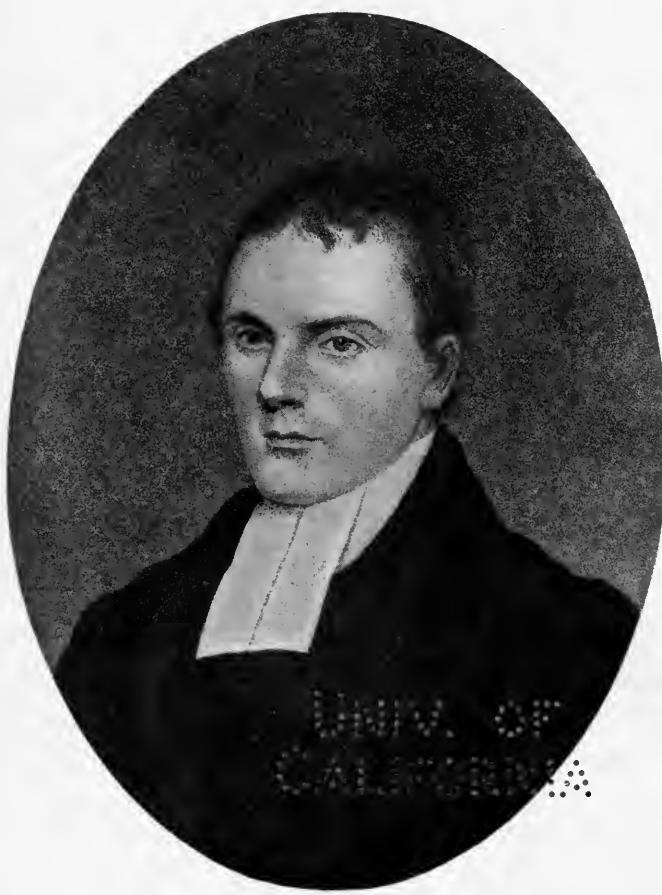
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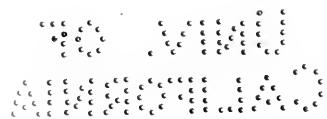
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THE REV. GEORGE KEITH
First Missionary of the S. P. G. and one of the Founders of this Parish





THE "OLD CHURCH" AS IT IS AT THE PRESENT DAY



At All Saints' of next year our Bicentenary will begin, as on that day in the year 1702, the Rev. George Keith, first missionary of the then new S. P. G. held in the Court House the first public service of the Church of England ever held in Burlington. This no doubt was the beginning of the Parish, for in the following February ground was bought at Broad and Wood Streets, for a Church and Churchyard, and in March on the Feast of the Annunciation of the Blessed Virgin (Lady Day), the cornerstone of what we now call the *Old Church* was laid. Of this John Talbot writes to the society, "*On Lady Day last after service in the morning I went out and laid the corner stone of the Church, we called it Saint Mary's, it being her day.*" We therefore issue this illustrated supplement of S. MARY'S CHIMES as a forerunner of that event, but it has no connection whatever with the former parish paper. It will be published on the old Quarter Days, Lady Day—Midsummer's Day—Michaelmas and Christmas in the years 1901 and 1902, a double number on Lady Day, 1903, and another double number in May of that year, giving an account of the Bicentenary celebration, thus completing the paper in twelve numbers. The portraits and other illustrations will be given without regard to the date, but they will be so printed that when the numbers are bound they may be put in their proper place.

Dr. Hills never could find a portrait of John Talbot, so that the first Rector will have to be represented by George Keith who was the co-founder with Talbot of the Parish—we also give Dr. Charles H. Hibbard's, the last Rector before the present one, whose picture will appear in an early number.

In the second number will begin a history of S. Mary's Hall.

From the founding of Burlington, in 1677, until the year 1702, there was no other place of

worship but that of the Friends, we therefore are having some account of that quarter of a century written, and it will appear with an illustration of the Old Friends' Meeting House.

Single numbers of this paper may be had at H. B. Weaver's, High and Union Streets.

The Story of S. Mary's Parish.

BY THE REV. GEORGE MCCLELLAN FISKE, D. D.

"A glorious village church, embowered in trees,
Bursts on the sight, with heavenward-pointing spire ;
And in the sycamores, in solemn glee,
The birds sing hymns, sweet, rich, and full of fire.
Here lies entombed many a grey-haired sire,
A simple cross doth mark with love the spot ;
Here rest the weary, whom the world's joys tire,
And many a village saint long since forgot,
And, ah ! pass not
This sleeping innocent ; list to the breeze,
And then shall fancy, on this hallowed plot,
Bring to thine ear celestial harmonies
Of holy Angels that are watching round,
With hymns incessant, this sweet solemn ground."

Holy Times and Scenes.

"And bury me at S. Mary's Church
All for my love so true ;
And make me a garland of marjoram
And of lemon-thyme and rue."

Ballad of Lady Alice.

It has been beautifully said that "not only is it a solemn thing to read the face of Christendom, whose cities are each words to be spelled out, telling secrets of the past, and having the foot-marks of the Invisible not yet worn out of their streets, when He passed there with His Church, to guard her and see her through ; but it is a solemn thing from books, conversation with strangers, the kindling of thought in stirring localities, and from other sources of observation, to watch and take the shape and bearings of those huge masses of cloud which are casting here and there such ponderous prophetic shadows upon the Church, in motion here, and there at rest, dipping earthwards here because of sin, and there, drawn awhile upwards because of local prayer and holiness." Such a "stirring locality," such a sphere of "local prayer and holiness" is Burlington.

One who should, in the spirit of a religious traveller, his perceptions quickened and touched by the beauty of the Catholic Religion, enter the streets of

antique Burlington, would be sure to exclaim, "*Quam dilecta tabernacula tua Domine virtutum!*"*

As his eyes rested on the lofty cross-topped spire of S. Mary's Church, with the calm slumberers at its feet, as his ears were filled with the melody of its glorious bells, he would feel like saying, "Here will I dwell for I have a delight therein."

None can walk through the lanes and highways of this quaint and quiet town without a sense that here, in spite of the great world of toil and crime, are "the ways of truth and peace." But back of all, that comes so gratefully to the weary soul, lies a history, rich in interest, pathos, and spiritual romance.

Burlington ecclesiastical life has had, has, will always have, its biographer, whose work, so far as he lived to carry it, can never be re-wrought. Later hands may, it is to be hoped, will, be found to take up the tale where he left off, but his narrative of two hundred years will forever stand alone, and all who venture to continue the story, or to tell it anew, will have to pay tribute to the labours of George Morgan Hills, Priest, Doctor in Divinity and twelfth Rector of S. Mary's Parish.

In 1875, Dr. Hills published the first edition of his "History of the Church in Burlington," ten years later to be followed by a second edition, enlarged and illustrated. In five years after, October 15, 1890, the gifted historiographer was taken to his rest, but his works do follow him. Since 1885, nearly sixteen years have elapsed. A generation has meanwhile arisen to whom Dr. Hills' monumental volume is largely unfamiliar. Its size and cost forbid its being popularly known. It would seem, therefore, that the time has come to tell briefly again the story of the Church in Burlington.

As a settlement, Burlington dates from 1677. Its antecedents were Quaker ones. Its founders were Friends, mostly from Yorkshire in England, some from London, who bestowed on their new transatlantic home the name of their Yorkshire town of Bridlington, which oral use made "Burlington," "the rapid utterance of the first syllable with a long *i* making it sound as though spelled *Burlington*."

The ships, which bring the pioneers in colonial beginnings, are always memorable. The "Half-Moon" and the "Mayflower," for instance, will never be forgotten. Three are the ships which figure in Burlington's nativity—the "Kent," from London, saluted and sped on its way with the bless-

ing of His Royal Majesty, King Charles the Second; the Fliè-Boat "Martha," from Hull, and the "Shield" also from Hull; this being the first ship which actually came up the Delaware to the site of Burlington, mooring to a tree, "tradition says, the enormous sycamore still standing on the river bank nearly opposite the residence of C. Ross Grubb." This tree ought to be in the folk-lore of Burlington what the Rock is to Plymouth, and what Roger Williams' Rock is to Providence. The town was laid out with the East side of the main street assigned to the Yorkshire, and the West to the London proprietors. The names of some of those whom these first ships brought are still familiar to Burlington ears, *e. g.*, Wills, Stacy, Scott and Kinsey, the latter a name to become illustrious in the annals not only of New Jersey, but of Pennsylvania.

Out of the Friends themselves, GOD prepared one to be an apostle of the Anglo-Catholic Church in Burlington.

GEORGE KEITH was a Scotchman, the friend and fellow-student at Aberdeen of the famous Burnet, Bishop of Salisbury, who says of him, that Keith was the most learned man in the sect of Quakers, "well versed both in Oriental tongues, in Philosophy and Mathematics." He was sent out to Pennsylvania with a view to educational work among Friends. Here he distinguished himself as a vigorous foe of latitudinarian and rationalizing tendencies among the Quakers. "It appeared to him that they were Deists, and that they turned the whole doctrine of the Christian Religion into allegories; chiefly those which relate to the death and resurrection of Christ, and the reconciliation of sinners to God by virtue of the Cross; he being a true Christian, set himself with great zeal against this." "His adherents called themselves Christian Quakers—but they were generally called Keithians."

We are just now in a mood to appreciate fully anything eventful about the close and opening of Centuries. This time, of which we speak, was the close of the 17th Century. It was certainly a marked time, a turning-point in English Church history. It witnessed the beginning of that expansion, which has resulted in that modern, present-day condition of the Church, known as the Anglican Communion. In 1694 Keith returned to England. We do not know nor would there be space here to relate all that took place in the next six years. But in 1700 Keith was ordained in the Church of England by the Bishop of London. Meanwhile the Spirit of God had stirred

*Psalm 84:1, "O how amiable are thy dwellings: thou Lord of Hosts."

hearts and set minds at work to forward the growth of the Church in the colonies. A flame of missionary zeal was kindled, which has never died down, but which has burned with intenser ardour ever since.

The dawn of the 18th Century was signalized by two events of the greatest moment to the Church of England: the accession of Queen Anne, and the birth on June 16, 1701 of "The Society for Propagating the Gospel in Foreign Parts," commonly known as the "S. P. G." The work of this Society is one of the glories of modern English churchmanship. It founded Sees and Parishes, which are now among the fairest and most fruitful gardens of the Church. Venerable in years and grace, but youthful in spirit and activity, it still lives to bless and extend the Church.

Queen Anne is entitled to everlasting remembrance as a benefactress of the Catholic Church. Worthy grand-daughter of King Charles the Martyr, she must forever shine as one of those in whom was fulfilled the glowing prophecy of Isaiah that queens should be the nursing mothers of the Church.

We must pause here to explain an important episode in English Church history, which is woven into the fabric of the history of the Church in Burlington. When James the Second was dethroned, and the crown of England transferred to his daughter Mary and her husband, William, Prince of Orange, a new oath of allegiance was imposed ignoring the idea of *hereditary* right implied in the former oath. This new oath was refused, on grounds of conscience, by a number of Bishops and Peers. The Bishops so refusing were, Sancroft, Archbishop of Canterbury; Turner, of Ely; Lake, of Chichester; Ken, of Bath and Wells; White, of Peterborough; Lloyd, of Norwich; Thomas, of Worcester; and Frampton, of Gloucester. About four hundred other clergy and many lay people joined in the action of these Bishops. Those taking this attitude were known as the non-jurors (*i. e.* non-swearers). They formed a considerable body in the Church, and as a rule were able, learned Catholic-minded and holy men. They are sometimes identified, though not with entire accuracy, with the Jacobites (*i. e.* adherents of James) who formed a party actively occupied in trying to bring about the restoration of James and his son. So that the non-jurors, while mostly peaceable and law-abiding, shared the distrust, suspicion and hostility with which the political Jacobites were regarded. The non-juring movement threatened to become a schism in the Church of England, but was

happily overruled by the Providence of God. Its history is one of great interest and forms a long chapter in the sorrows of the Bride of Christ. On February 1, 1690, Sancroft, Turner, Ken, White and Frampton were by Act of Parliament, deprived of their Sees. The other non-juring Bishops had died.

A fourth ship now lifts its sails above the Burlington horizon. This is the "Centurion," from Cowes, April 28th, 1702, bound for Boston. Some distinguished gentlemen are among the passengers, Col. Dudley, Governor of Massachusetts; Col. Povie, Deputy-Governor, and Mr. Morris, afterwards Governor of New Jersey. At that time these might have seemed the most important persons on the ship. But at this distance they are insignificance itself compared with three priests on board, viz.: GEORGE KEITH and PATRICK GORDON, first missionaries of "the Society for the Propagating of the Gospel in Foreign Parts," and JOHN TALBOT, Chaplain of the ship. This meeting, on the sea, of Keith and Talbot, was full of consequences for Burlington. They sailed together for six weeks, and a day, landing at Boston on June 11th, S. Barnabas' Day. This was not the last time that Burlington's ship was to come in by way of Boston. The impressions made by the three clergymen on their fellow-travellers speak volumes for their personality. Col. Dudley, Col. Povie and Mr. Morris, Keith says, "were so generous and kind both to Mr. Patrick Gordon, Missionary to Long Island, and to me, that at their desire we did eat at their table all the voyage on free cost." And Judge Sewall's diary states "That such deference was paid to the senior missionary that he was called upon to say Grace, although the Chaplain was on board." And on arriving at Boston, Keith, by the advice of friends, especially Governor Dudley, would have Talbot to go with him as his assistant and associate in his missionary travels and services. Evidently Keith and Talbot were mutually attracted to each other, as Keith says of Talbot, "he having freely and kindly offered himself, and whom I freely and kindly received." Keith wrote to the Society praying them to allow of Talbot to be his fellow-companion and associate in travels. Already voluntarily such, Talbot officially received this office from the Society on September 18th, 1702. Thus did the man appear whose name is forever sacred to the Church in Burlington.

(To be Continued)

S. MARY'S CHIMES

Old Burlington.

Lines written in passing down the river in 1834 by one, who in 1797, had been a school-boy in the town.

Ah, old acquaintance ! there thou art—
I hail thee with a beating heart,
I'll sing of thee, before we part,
Green bank of Burlington.

May I a passing tribute pay,
Where many a happy school-boy day,
In years forever passed away,
I played upon thy bank.

At early morn I thought thee fair,
At noon thou hadst the freshest air,
Thy evenings only could compare
With Eden's lovely bowers.

And most enchanting was the grace
That marked the ladies of the place,
In walk, in form, in mind, in face,
Like mother Eve of old.

Your melons were for flavour rare,
Your cream and strawberries sweetest were,
Your luscious peach, and juicy pear,
The rich and poor partook.

By pebbly shore and lofty tree,
Our good old bathing place I see
Where school-boys all with loudest glee
To dive and swim repair'd.

Lightly that batteau seems to glide,
In such a one I loved to ride,
With helm in hand, her course to guide,
While briskly blew the breeze.

'Twas sweet to leave the tiresome book,
A dozen silvery fish to hook,
Then take them home to plague the cook
To clean and fry them all.

Sometimes we hired a boat to speed
On a ducking trip where wild ducks feed,
But less ducks than duckings we got indeed,
On Neshamony's marshy flats.

How spreads the river like a bay,
I've skated on it many a day,
With Bristol boys have had a fray*
And feats of skating show'd.

Keenly the crowded wharf I view,
And cannot see one face I knew,
But good Ben Shepherd's ever true,†
At every varying tide.

I could have sprung from off the deck,
To give his hand a hearty shake,
For him and for his city's sake,
My dear old Burlington.

* Snow-ball battle.

† Innkeeper and ferryman.

Sadly my memory loves to trace
The kindly smile of many a face
Gather'd ere this in the resting place,
With those of ages past.

The lapse of almost forty years,
Has ended all their joys and cares,
We hope they are the happy heirs
Of immortality.

No steamboat then in stately pride,
Made rapid way 'gainst wind and tide—
A shallop small its place supplied,
The goodly sloop May-Flower.‡

I cannot see Saint Mary's fane ;
It often gave me heartfelt pain
To think how oft I've heard in vain
Good Doctor Wharton preach.

Meekly as one who plainly saw
Himself condemn'd beneath the law,
He sought by love, not fear, to draw
His hearers to the Lord.

Saint Mary's lifts no towering spire,
For passing travellers to admire,
Fit emblem of the holy sire
Who filled her desk so long.

I hear my fellow travellers say
There is a locomotive's way
Where school-boys used to fight and play,
In Doctor Staughton's time.§

And woodman's axe with sturdy stroke
Has long since fell'd the lofty oak,
Where my poor neck I nearly broke,
To gain a squirrel's nest.

Saint Mary's has a pastor new, ||
Young, and New Jersey's Bishop too—
He needs must stand in public view—
May God save him from pride.

May he a shepherd's duty know,
To lead his flock where fountains flow,
And where perennial pastures grow,
Beneath the sacred Cross.

This steamer goes as if it flew,
The city fades before my view—
We turn, I bid a long adieu
To thee, sweet Burlington.

‡ This packet belonged to Capt. Myers, a well-known skipper.

§ Master of the Academy.

|| Bishop Doane.



THE REV. CHARLES HENRY HIBBARD, D. D.

13th Rector

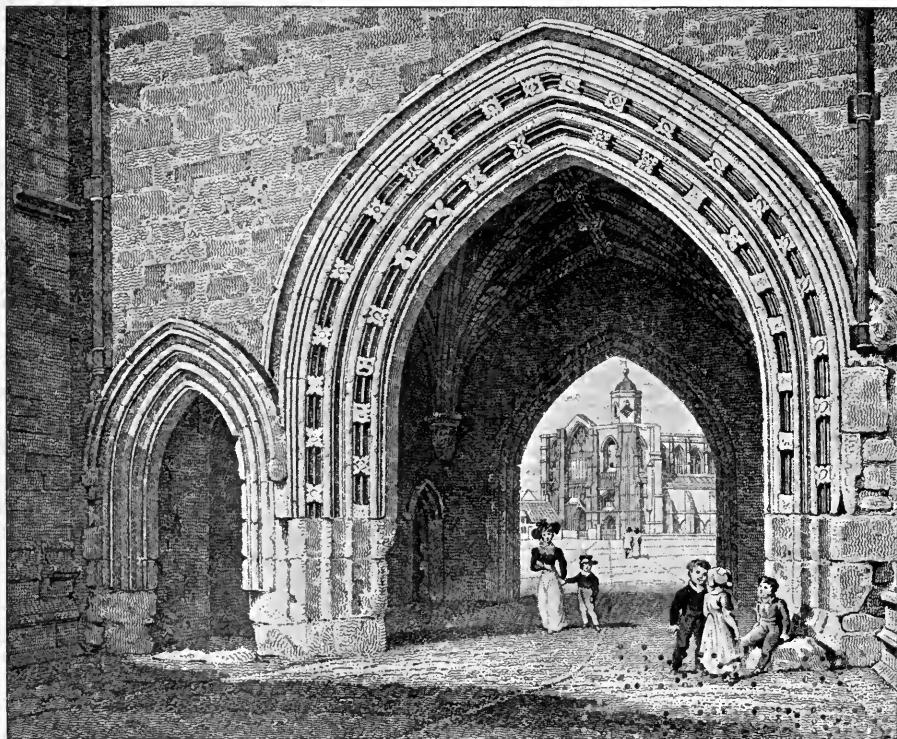
Born in Elmira, New York, January 28, 1853. Prepared for College at De Veaux College, Niagara Falls, New York. Entered Hobart College, Geneva, New York, 1872, and graduated B. A., 1876. M. A., 1879. Tutor in Seabury Divinity School, 1875-1878. Studied Theology in Seabury Divinity School, Faribault, Minn., and the General Theological Seminary, New York City. Ordained Deacon by the Rt. Rev. A. Cleveland Coxe, D. D., 1879. Advanced to the Priesthood by the same, 1880. Curate in S. Mark's Church, Philadelphia, 1880-1882. Rector, Church of S. John Baptist, Germantown, Philadelphia, 1882-1891. Rector, S. Peter's Church, Morristown, New Jersey, 1891-1897. Rector, S. Peter's Church, Morristown, New Jersey, 1897. Received the Degree of Doctor of Divinity from Hobart College, 1892. Married January 27, 1883 to Rebekah Lewis, daughter of Edward M. Hopkins, Esq., of Philadelphia.





INTERIOR OF THE "NEW CHURCH," CONSECRATED AUGUST, 1854

THE WOODS
ARE FULL



S. MARY'S CHURCH

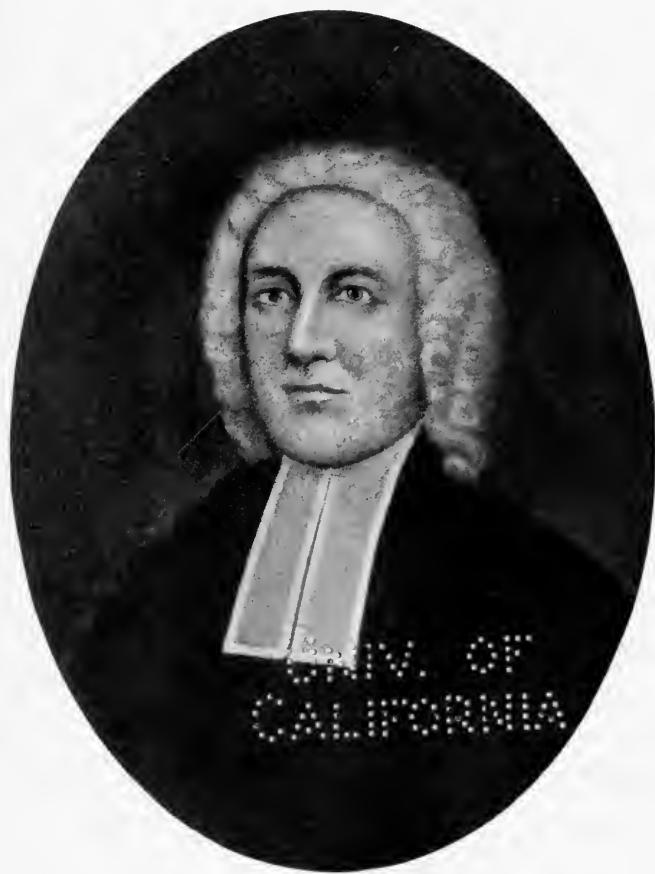
Bridlington or Burlington Yorkshire, Through Priory Gate





INTERIOR, LOOKING WEST, S. MARY'S CHURCH
Bridlington or Burlington Yorkshire





THE REV. COLIN CAMPBELL
3rd Rector
1738-1766



The second Rector of the Parish was the Rev. Robert Weyman who came from Trinity Church, Oxford, Philadelphia, in 1730, and remained until his death in 1737. Of him we have no portrait. We shall give in the next number of the CHIMES an illustration of the original buildings of Samuel R. Gummere's school as they appeared in 1831—this property was bought in 1836 by Bishop Doane and became Saint Mary's Hall. The next number will also contain an article on the Friends in Burlington during the first quarter of a century from the settlement of the town in 1677 until the founding of the Church in 1702, with this article we shall give an illustration of the *Old Friends' Meeting House*.

The Story of S. Mary's Parish.

"God bless this Church and let them prosper that love it."—JOHN TALBOT.

BY THE REV. GEORGE McCLELLAN FISKE, D. D.

THE TALBOT ERA.

The period deserving to be called "The Talbot Era," comprises twenty-five years and one month—October 29, 1702—November 29, 1727. He, who gives it name and fame, was a marked personality. Romance, Mystery, and Pathos beautify his life. JOHN TALBOT, Missionary Priest of the S. P. G. was of gentle blood, born in 1645 of a Norfolk family. He was an M. A. of the University of Cambridge, being a member of Christ's College, and a Fellow of Peterhouse. He is said to have been in Virginia in 1693. On S. Peter's Day, 1695, he was instituted to the Rectory of Fretherne, Gloucestershire. He was, we can see at once, by birth, rearing, associations, and positions, no commonplace character. Gentleman, Scholar, and Ecclesiastic, he must have possessed the brave, bold traits of Pioneer, Pilgrim, and Cavalier, which make up the ideal Missionary, when we find him at the age of fifty-seven defying the perils of comparatively unknown seas, forsaking ease, competence, and preferment, leaving home and friends behind, to carry the Cross into the virtual wilderness of the New Western World.

From Boston, Keith and Talbot proceeded on their Apostolic way, through the lower New England colonies, and on October 29th, arrived in Burlington. On All Saints' Day, that year a Sunday, Mr. Talbot preached in the morning and Mr. Keith in the afternoon. The Town-House, in which these first services were held, contained that day, "a great auditory of

diverse sorts, some of the Church, and some of the late converts from Quakerism." Colonel Hamilton, "Governour" of West Jersey, attended both services, and entertained the Missionaries at dinner. Keith's text was, St. John xvii : 3, "*And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.*"

Much the same warm welcome met the two priests everywhere. In the spirit of a zealous propagandist Talbot writes that if he knew the language he would at once go among the Indians. New interest immediately developed. A convocation of clergy was held in New York to consider the needs and prospects of the extension of the Church. On the 26th of February 1702-1703 Keith writes that £200 are already gathered towards building a Church in Burlington. The same year, 6th of March, 1702, Nathaniell Westland, Robert Wheeler, and Hugh Huddy, for "the Sume of Twenty pounds of Currant Silver money within the Province," bought of William Hollinshead and John Hollinshead, Yeomen, all that "Lott of Land in Burlington, bounded Easterly by a street commonly called Wood street, & adjoining to & Rangeing with the Easterly end of that Land purchased lately & ffenced in a Christian Burying ground & runs thence in a direct Line bounded by said Wood street unto the street called Broad street & soe runs Westerly bounded by the said Broad street untill it Range in a direct Line with the Westerly end by the said Burying ground & is the same in Length with the said Burying ground." This was the site for the Church. On the Feast of the Annunciation of the Blessed Virgin, March 25, 1703, the cornerstone of the Church was laid. Talbot writes of it: "After sermon I went out with the rest of the people, and laid the corner-stone of S. Mary's Church, God grant it may rise to be the house of God the Gate of Heaven to them." And again on May 3d, Talbot writes: "I was at Burlington last Lady Day, and after prayers we went to the Ground where they were going to build a Church, and I laid the first stone, which I hope will be none other than the House of God and the Gate of Heaven to the People. Coll. Nicholson, Governor here, was the chief founder of this as well as many more; and indeed he has been the benefactor to all the Churches on this land of North America. God bless this Church and let them prosper that love it. We called this Church S. Mary's, it being upon her day."

It seems likely that the name S. Mary's, was determined not merely by the day on which the foun-

dation stone was laid but that the day was chosen and the name given under the influence of English memories. The most historic feature of the English Burlington, or Bridlington, was and is still the ancient Priory Church of S. Mary. This was originally part of a Monastery of Augustinian monks founded there by Walter de Gant or Gaunt in the reign of Henry the I. Gilbert de Gant, lord of the manor, was the nephew of William the Conqueror. After the spoliation of the Religious Houses the Priory Church survived as the Parish Church. It strikes a familiar chord to hear in connection with the original Burlington, the names of Gaunt & Prickett. We cannot doubt that the recollection of the ancient S. Mary's, Bridlington, led to the perpetuation of the endeared name in the new Burlington across the sea. The Rev. George Keith preached the first sermon in the new S. Mary's on Sunday, August 22, 1703, from 2. Sam. 23: 3, 4, and the Blessed Sacrament of the Body and Blood of Christ was celebrated for the first time in it, on Whit-sunday, June 4, 1704, by the Rev. Mr. Talbot.

On the 2nd of April, 1704, the churchmen of Burlington sent a petition to Dr. Compton, Bishop of London, who had jurisdiction over the Colonial Church, praying that Mr. Talbot might be ordered to settle at Burlington. This petition was taken to England by Mr. Keith, who says: "Some time ago the Right Reverend Henry, Lord Bishop of London, has writ to him (Mr. Talbot) to fix at Burlington to be minister of the Church there, where there is now a large congregation." From this time onward the Talbot history is very eventful. Talbot's activity was great, in fact, marvellous, when we consider his years. He was seen and heard over a wide range of territory. During his first year he says that he visited the churches from Dover, N. H., to Philadelphia. Besides Burlington, Long Island, Staten Island, Rahway, Freehold, Amboy, and many other places, received his ministrations. He was apparently a great favorite wherever he went. His preaching was admired, his holiness of life was revered, and his zeal and energy applauded. His career was one of constant self-sacrifice. Aside from his scanty stipend from the S. P. G., he literally preached the Gospel without charge, while he refused repeated offers of positions more lucrative. He was offered £100 a year to be missionary to the Indians, and £130 per annum, with "Board & Lodgings," to be Chaplain of the Queen's Fort and Forces at New York. On S. Paul's Day (Jan. 25th), 1709, the Charter of S. Mary's was formally enrolled. The

Corporation is styled "The Minister, Church-Wardens, & Vestry of the Church of S. Mary in Burlington." The original members of the Corporation named were: The Rev. John Talbot, Master of Arts; Robert Wheeler and George Willis, Church Wardens; Col. Daniel Coxe, Lieut.-Col. Hugh Huddy, Jeremiah Bass, Esq., Secretary of the Province; Alexander Griffith, Esq., Attorney-General; Thomas Revell, Daniel Leeds, William Bustill, William Budd, Nathaniel Westland, John Roberts and Abraham Hewlings.

The Burlington and the S. Mary's of the Talbot days, we may somewhat imagine from the glimpses given us by Gabriel Thomas and others, viz.: "A very famous Town, having a delicate great *Market-House*, a noble & *Spacious Hall* over head, where their *Sessions* is kept, having the Prison adjoining it." "Many Fair and Great Brick Houses on the outside of the Town which the Gentry have built there for their Country Houses." "There are kept also in this Famous Town several Fairs every Year; and as for Provisions, viz.: Bread, Beef, Pork, Cheese, Butter, and most sorts of Fruit, here is great Plenty and very Cheap." So, we may say, it is unto this day. "There are also two handsome Bridges to come in and out of the Town called *London* and *York-Bridges*." The Church is described as "a fair fabrick erected of Brick, the dimensions 40 foot in Length, in Breadth 22, very decently seated, with regular Pews, below, and a fair Gallery above at the West end. Endowment as yet none, no Salary to the Minister, except some small subscriptions, which being very low, are readily enough subscribed, but with difficulty, if ever collected."

From the beginning, S. Mary's has been a House of Prayer. When the faithful, tireless priest was at home, he evidently offered daily worship. In 1724, when 79 years old, he says: "I have been here altogether this last half year; I preach once on Sunday morn, and Catechize or Homilize in the afternoon. I read the prayers of the Church, in the Church, decently, according to the order of Morning and Evening Prayer, daily through the year, and that is more than is done in any Church that I know, *apud Americanos*."

In 1714 the Parish School was begun by a Master sent by the S. P. G., Rowland Ellis, whose descendants have long been prominent in the Church and social life of Burlington.

Gifts began to be made which are still held among the patrimony and treasures of S. Mary's.

In 1707 the Rev. Thorowgood Moore bequeathed a collection of Books "with a large chest to put them in, to ye use of ye Minister for ye time being of ye Church of England in Burlington in New Jersey & to his successors forever."

In 1709 Thomas Leciter, of Piscataway, left to the Church "two hundred and Six ackers of Land."

In 1708, Her Gracious Majesty, Queen Anne, gave Lead, Glass, Pulpit Cloth, and Altar Cloths, together with a Silver Chalice and Salver for the Communion Table. These Sacred Vessels engraved "*Annae Regine*" are still in use, as are also an "Embossed Silver Chalice & Patten," presented by Madam Catherine Bovey of Flaxley, "the perverse widow" of Addison's *Spectator*. This "Patten" is inscribed, "The Gift of Mrs. Catherine Bovey, of Flaxley, in Gloucestershire, to S. Mary's Church, at Burlington, in New Jersey, in America."

In 1711 the Honourable Colonel Robert Quarry presented to S. Mary's "a large Silver Beaker with a cover well engraved for the use of the Communion." This Beaker is still in use.

Dr. Frampton, non-juring Bishop of Gloucester, left £100 towards propagating the Gospel in America, at the disposal of Dr. Compton, Bishop of London. Bishop Compton, before his death, through Mr. Talbot's efforts to secure the legacy for the benefit of S. Mary's, directed, on April 11, 1713, that the money should be paid to Madame Catharine Bovey, to be by her, "with the advice and Assistance of the Minister, Churchwardens and Vestrymen of S. Mary's," laid out for the "purchase of an augmentation to ye maintenance of the Rector of S. Mary's and his Successors, Rectors of that Church."

Mr. Talbot having had the benefit of this legacy in his lifetime, bequeathed in 1724 his land and real estate to the parish for the support of the Rector. One of the conditions of the enjoyment of this bequest is that each new Rector shall, upon the Easter-day, or Whit-Sunday, or the Easter Monday, or Whitsun-Monday, next following his admission to the Cure, "after. Divine Service is Ended in the forenoon publicly before the Congregation with an audible Voice read the 39 Articles of the Church of England." This provision is still observed.

The most memorable aspect of the "Talbot Era" is its aspect as a chapter in the history of the American Episcopate. The pathos to which we have alluded as an element of Talbot's career involves all the early days of the American Church. We meet

it in that phrase of our Prayer-Book Preface, which speaks of the "long continuance of nursing care and protection" for which "the Protestant Episcopal Church in these States" is indebted to the Church of England. Alas! the Church of England and the Church "in these States" were victims of that hateful Erastianism which is still the curse and the penalty of Establishment.

Talbot, far-seeing, eager, self-sacrificing, realized with painful intensity the necessity of Bishops in this new land. It is pathetic, indeed, to note the heroic struggles to secure the Episcopate and their coming to naught because of the political shackles which fettered the English Church. Talbot's letters to the S. P. G. are full of the most earnest entreaty and expostulation, while time and time again he brought to bear the collective action of himself and contemporaries, but all in vain. On November 2, 1705, the Clergy of New York, New Jersey and Pennsylvania met in Burlington and drew up and signed an address to the Bishop of London, imploring the appointment and consecration of a Suffragan for the colonies. Mr. Talbot went in person to England, where he remained more than a year, to present this address. He writes from London, "I have no Business here, but to solicit for a Suffragan, Books and Ministers for the propagating the Gospel." The prospect was evidently hopeful, as we can see from the tone of his letters, and not long after his return to America a noble property was purchased, October 29, 1712, at Burlington by the S. P. G. at a cost of £600 for the residence of a Bishop. Fifteen acres of land and twelve acres of meadow were included. This estate was situated in that part of Burlington known as "The Point," and was the area bounded by the Delaware River, Assiscunk Creek, Broad Street and S. Mary Street. The mansion must have been an unusual one for this country of those days. It is spoken of as a "Great and Stately Palace," and as "the best house in America," "having a very fine and delightful Garden and Orchard adjoining to it, wherein is variety of *Fruits, Herbs, and Flowers*; as *Roses, Tulips, July-Flowers, Sun Flowers, Carnations*, and many more."

It bore the name of BURLINGTON HOUSE, which dignified appellation, it seems somewhat strange, Bishop Doane did not resume, when at last a Bishop did come to reside at Burlington. This purchase was not made hastily, nor unadvisedly. Not only was the property most fit and desirable for its important purpose, but its location at Burlington was studied

and chosen. Those were the days when New York was spoken of as "the little town of New York," when the Rev. William Vesey, then Rector of Trinity, New York, wrote to the Bishop of London that a Bishop "seated in Burlington (which is the *centre*) would very much promote the interest of the Church and religion," and when the S. P. G., "looking out for the best and most commodious place, *as near the centre as possible* of the above-mentioned colonies (*i. e.*, New England, New York, Pennsylvania and the adjacent colonies), to fix the See for the said Bishop," selected Burlington. But no Bishop came. The property fell into ruin, was repaired and put in first-class order at great expense, while Talbot and his fellows waited, "these twenty years, calling till our hearts ache," as he said. In 1714 Queen Anne died, and the hopes of sound Churchmen died with her. The gloomy Hanoverian period set in, new oaths of allegiance were framed, and it is not to be wondered at if Talbot underwent a reaction towards Jacobitism. His enemies charged him with it, as they always had, though he denied it, and all his friends bore witness to his loyalty in the very strongest terms. Twice he induced the Rector and Vestry of Christ Church, Philadelphia, to unite with him in an address to the Archbishops and Bishops of the Church of England, pleading for a Bishop, first, June 2nd, 1718, and again in April, 1719. Finally, Mr. Talbot, now 75 years of age, in 1720, once more crossed the ocean, and was absent nearly two years and a half. During this time it is supposed that he was consecrated Bishop by Ralph Taylor and Robert Welton, of the Non-juring line. This is stated by Percival in his "Apology for Apostolical Succession." Some have doubted, not satisfied with the evidence. In 1875 the Rev. Dr. Hills discovered in the office of the Register of Wills, Philadelphia, the will of Mr. Talbot's widow. It bore a seal with the name John Talbot in monogram, surmounted by a mitre. This was fresh and presumptive evidence, and to most minds is conclusive. After his last visit to England, Mr. Talbot married a widow, a Mrs. Herbert, of Philadelphia, who survived him nearly four years. In 1725 Mr. Talbot's enemies, persecutors and slanders prevailed against him. Their falsehoods and the Governmental suspicion of his Episcopal orders led to his being bidden to "surcease officiating." Thus his earthly ministry ended. And on November 29, 1727, he was called to his reward. An air of mystery envelopes both his life and death. His grave is a secret which careful search has thus far failed to reveal. He

is unknown by face to the generations which have cherished and yet do cherish his illustrious services, and which still enjoy the bounty of his gifts. No portrait of him is known. It is possible that his may be among those of the unidentified clergy at Flaxley Abbey. A street in Burlington bears his name. A beautiful window in the chancel of the new Parish Church commemorates him thus :

"IN MEMORIAM.

*Rev. Johannis Talbot, A. M.
Hujus Ecclesiae Fundatoris.*

A. D. MDCCIII."

And in the church, whose corner-stone he laid, are two fair mural tablets. One is graven with his Episcopal seal, and reads :

JOHN TALBOT,
Founder of this Church, 1703.

BISHOP,
By Non-juror Consecration.
Died in Burlington, Nov. 29th, 1727.
Beloved and Lamented.
St. John 11-17.

The opposite one is thus inscribed :

"In memory of ANNE, widow of Bishop Talbot."

These stones and brasses are not necessary to keep Talbot in remembrance. They are faint symbols of the imperishable monument he reared for himself. S. Mary's Parish with its endowments and traditions, is the true memorial of this Hero and Confessor, "THE GREATEST ADVOCATE FOR THE CHURCH THAT EVER APPEARED ON THIS SHORE," as the Philadelphians testified, and one whom his spiritual descendants at Burlington glory in regarding as the "First Bishop in North America."

(To be continued.)

The Story of S. Mary's Hall.

BY HENRY BUDD.

No history of the Church in Burlington would be complete without some account of S. Mary's Hall, and any history or memorial of S. Mary's parish which should be put forth without embracing, at least, a short narrative of the Hall's foundation, life and work would be singularly incomplete, for the Hall is part of the parish, and, perhaps, the most interesting part of it.

Few schools have clustering about them so much of interest, and certainly no Church school for girls in this county has stood for so much as has S. Mary's Hall, the mother of church schools for girls in the United States.

Established by a saintly founder that she might be a centre of Christian education and life, that "whatsoever tends to the advancement of true religion and useful learning may forever flourish and abound," and that within her walls should be offered prayer for Christ's Holy Catholic Church, and especially "that pure and apostolic branch of it which God has planted in the United States of America," S. Mary's has trained her children in accordance with his design, and from her portals have gone forth educated, earnest churchwomen, who have carried the teachings they have received from her into distant States, where they have founded, in imitation of her, other schools; or have entered upon different stations of life, exalted or humble, but carrying, into both, lives which have been blessings to all around, to husband, to children, to friends, because grounded upon sound learning and, above all, because grounded upon the doctrine of the Holy Church, instilled into them, at the receptive period of their lives, in the class room and by the services and instructions of the Chapel of the Holy Innocents.

The great need of a school for girls, which should be essentially a church school, impressed itself early upon the mind of Bishop Doane, and, shortly after his accession to the diocese of New Jersey, he resolved to establish one. The accomplishment of his resolve was made more easy by the fact that, in 1836, Mr. Samuel R. Gummere, who had for many years conducted a school for girls, upon the principles of the Society of Friends, wished to retire from active work and offered his school buildings for sale. The Bishop bought them. They comprised, as appears from a picture of the school, which is printed at the head of one of Mr. Gummere's circulars, issued in 1831, the present old main building, a small house to the south of it, set back of the ground now occupied by the chapel, a two-story-attic addition to the north of the main building, also set back some distance from the front of the grounds, and a two-story and attic building at the north end of the school lot. Having acquired the place for a school, the Bishop opened S. Mary's Hall on May 1, 1837. From the start there was left no ground for doubt as to the character of the school. The very name, that of the Blessed Virgin, the type of the perfection of

womanliness, was an announcement that the first object of the school was the formation of the Christian character in girls. In his appeal to parents, issued in 1837, Bishop Doane says, speaking of the Hall: "It will enjoy the benefit of constant and immediate Episcopal supervision. Its worship, whether in the chapel or in the Parish Church, will be of a kindred character; and divine service will be attended, not only on the Lord's day but all the festivals and fasts of the Christian year. 'The doctrines, constitution and liturgy of the Church' will be subjects of constant and diligent instruction. Preparation for the apostolic ordinance of confirmation, as indeed for the due reception of both the sacraments, will be kept constantly in view; and, in short, nothing will be left undone, to imbue every mind with the principles, and every heart with the piety, of the primitive ages of the Church; and to render S. Mary's Hall a nursery of pure and undefiled religion. It is thought best to state, distinctly, this characteristic of the Institution, that there may be no disappointment and no dissatisfaction. The doors will be open to all. All who desire instruction will be welcome, whatever be their religious birthright, or the profession of their parents. But all who come will be instructed in the same principles, accustomed to the same worship and trained in the same discipline. There will thus be no division of interest and no collision of feeling. Serious interruptions will be avoided. Unprofitable comparisons will be prevented. Important influences will be secured. There is, as Paul assures us, but 'one Lord, one faith, one baptism,' and it will be our constant prayer and effort 'to keep the unity of the Spirit in the bond of peace.' "

This idea was steadily kept both before the pupils and the community at large. In his sermon at the consecration of the Chapel of the Holy Innocents, on the feast of the Annunciation of the Blessed Virgin Mary, 1847, the Bishop said: "Education to be true and real must be Christian education. If there be a soul in man; if it be that which at first was in God's image, and in which his image must be recreated that it be not lost forever; then, most obviously, as it is He that made, that sanctifies, that saves, so it must be He that is to educate, and train and renew and to transform it. And He does so, as in the first creation, so, in the second in the way which He Himself ordains. He took no counsel with man, before the world was framed. He takes no counsel with him now, upon that greater act, its restoration to holiness

and happiness, which it has forfeited by sin. For that He sent His only Son to die for us. For that He sends His Holy Spirit to dwell with us. For that He gave His blessed Church. For that the ministry was ordered, the sacraments ordained, the blessing given to prayer. And to separate Christian Education from any of these; to hope to train a soul by human means; to seek the new creation of the heart by temporal aids and secular influences: or, worst of all, to leave it to the new creation of itself, is farther far, from reason and from hope, than the attempt to feed the body upon air or mould the mind by hydrostatic pressure."

But while this was the primary object of the school, the intellectual training was to be of the highest character. How could the design have been otherwise? How could anyone, moved to the education of the young, as a duty and service towards God, be content with giving anything but the best practicable instruction to the minds of his young charges? How could he neglect anything which would heighten the mind, render more keen the intellect, for the intellectual powers as well as the powers of faith are the gift of God, to be cherished for His glory? And that the Bishop aimed at this is shown, not only by the excellent character of the course of studies laid down for the girls, but by his utterances on public occasions. In his address on the laying of the corner-stone of the chapel, St. Michael's Day, 1845, he said: "S. Mary's Hall is for Female Education on Christian Principles. It is to take the daughters of our race and train them up to be its mothers. * * * * * In all the elements of useful knowledge; in polite and elegant letters; in the exact sciences; in whatever is called worthily, by that much prostituted name, philosophy; in the fine arts, and in all truly womanlike accomplishments; we resolve to spare no pains, or cost, for the improvement and advancement of the girls committed to our care. With what success, thus far, with great and serious disadvantages to contend with, we appeal with confidence to the late closing exercises, second in their results, as competent; impartial men have said, to no one institution in the land, for either sex. But we admit, with all sincerity, that we do prize the training of the heart, more than the storing of the head. We frankly own that we desire, before all graces, for these beloved children of our house the graces of the Holy Spirit. We earnestly declare that our first wish for them, our midst, our last, is that they be 'Holy Women,' our heart's desire and prayer to God, by day and night, is that He will

graciously vouchsafe to bless S. Mary's Hall, to be a nursery of Christian Mothers." And there is a like tone in his address to the class of 1857: "I aimed at this that they should be daughters, sisters and mothers to bless and sanctify their homes; and that they should shed out on the world around them, the light and warmth of their own consecrated hearths. And I have not been disappointed."

The Bishop's idea as to education is well summed up in the verse, which for so long was borne upon the pages of the annual catalogue, but which has now, we are sorry to say, disappeared along with the form of bidding prayer, which so distinctly gave character and tone to the catalogue and announced the character of the school: "That Our Daughters may be as the polished corners of the Temple."

The Catalogue, in other respects, kept, for many years, the character of the school before those to whom it offered its advantages. Until this year the opening paragraph of the catalogue contained the following: "The fundamental idea of the school was not only secular education but obedience to God like hers whose name the school bears and whose words 'Behold the handmaid of the Lord' is the legend of its seal and for which 'the aim of the school is to give a thorough education and to develop healthy bodies, gracious manners and Christian character" seems a poor substitute.

(To be continued)

"All's Well."

AN EVENING HYMN.

BY H. MC E. K.

The day is ended. Ere I sink to sleep
My weary spirit seeks repose in thine;
Father, forgive my trespasses, and keep
This little life of mine.

With loving kindness curtain Thou my bed,
And cool in rest my burning pilgrim feet,
Thy pardon be the pillow for my head,
So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee,
No fears my soul's unwavering faith can shake;
All's well whichever side the grave for me
The morning light may break.



OLD S. MARY'S AND WOOD STREET





THE REV. GEORGE MORGAN HILLS, D. D.

12th Rector

Born in Auburn, New York, October 10, 1825. Prepared for College in select schools and under private tutors. Graduated B. A. with honours at Trinity College, Hartford, Conn., August 15, 1847, proceeded M. A. in 1850; was ordained Deacon by the Rt. Rev. William H. De Lancey, D. D., L. L. D. D. C. L. (Oxon.). Bishop of Western New York in Trinity Church, Buffalo, New York, September 22, 1850. Rector of Grace Church, Lyons, New York, 1850-1853; ordained Priest in Trinity Church, Geneva, New York, by Bishop De Lancey, September 21, 1851.

Rector of Trinity Church, Watertown N. Y., 1853-1857. Rector of S. Paul's Church, Syracuse, N. Y., 1857-1870. Rector of S. Mary's Church, Burlington, N. J., 1870-1890. Received honorary Degree of D. D. from his Alma Mater, Trinity College, July 13th, 1871. Married October 7, 1852 to Sarah, daughter of the late John Dows of New York City. Died in Tacoma, Washington, October 15, 1890, and was buried in S. Mary's Churchyard.





NEW S. MARY'S
From the Southeast





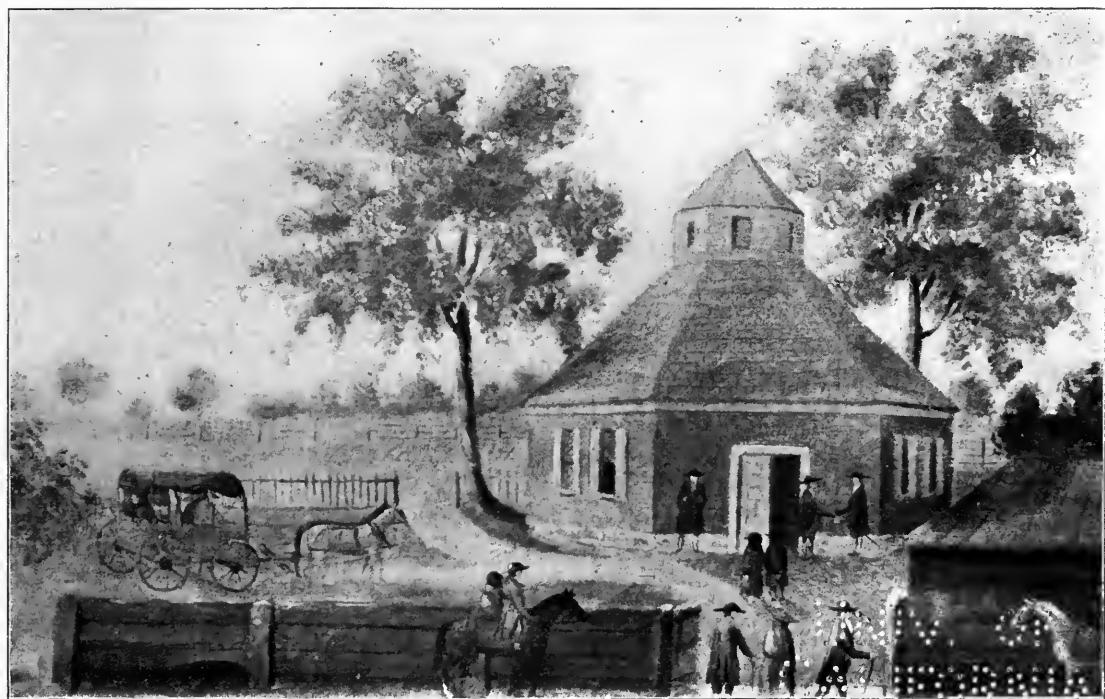
THE REV. JONATHAN ODELL, A. M.
4th Rector
1767 to 1777

THE
THE



OLD S. MARY'S
From the North





FIRST FRIENDS' MEETING HOUSE
High Street, Burlington
Built 1682



The story of S. Mary's Parish will again be taken up in the Christmas number.

The Settlement of Burlington.

BY AMELIA MOTT GUMMERE.

The month of June, 1677, saw the "goode Shippe Kent," Gregory Marlowe, Master, making her slow way up the Delaware after a long and tedious voyage. Her arrival within the capes of Delaware had been retarded by the interference and gubernatorial red-tape of Sir Edmond Andros at New York. Even the King's blessing as the Quakers left their native shores had not lightened their burdens, and death had been among them, two of their passengers having died on the voyage. It is therefore, not difficult for us to imagine the relief with which man, woman and child would hang over the sides of the vessel, admiring the luxuriant growth of tree and shrub, and the many strange fish and water-fowl that then abounded. For one hundred and twenty miles they pursued their winding way, finally landing at the island of Matiniconk, on what is now the site of Burlington. The Assisconk Creek on the east, and the southern and western tributaries of it, and of the Delaware River, which lay to the north, formed, with the surrounding marsh lands, a more protected barrier against Indian depredations than was elsewhere available in the neighbourhood. Here, on the green banks, under forest trees of which one still stands, this colony of Quakers built their first cabins; and here, spreading the broad sail of the ship, for their gospel tent, they worshipped in peace after their own simple fashion, thankful to escape the persecutions that for twenty-five years had been their portion in the mother country. Under this tent is said to have been solemnized the marriage of James Brown and Honour Clayton, whose certificate is in the first book of marriage records in Burlington Monthly Meeting.

Little definite knowledge is left us of the life led by these early settlers. A few letters to the relatives at home have been preserved, and these are unanimous in their expressions of pleasure and satisfaction at the possibilities of the new country. John Crips wrote: "The country is so good that I do not see " how it can reasonably be found fault with. There is " good land enough lies void would serve many thou-

"sands of families: and we think if they cannot live " here, they can hardly live in any place in the world." Details are not here possible of the settlement of the Jersies, nor of the adjustment of difficulties between the early owners—Lord Berkeley and Sir George Carteret; John Fenwick and Edward Byllinge; William Penn, Gawan Lawrie and Nicholas Lucas, and the final "Concessions and Agreements" of the twenty-four Proprietors, still represented by a body that holds its annual meeting in Burlington.

William Penn and others had circulated in England and Holland descriptions of the Jersies, setting forth their advantages as a colony and inviting the Quakers to avail themselves of the opportunity thus afforded. Some of these interesting publications still exist, and may be found in private collections, in the library of the Pennsylvania Historical Society, and in the British Museum. Having overcome their first reluctance at seeming to seek escape from trials that God had required them to endure, the Quakers began to emigrate; and history tells the long tale thereafter. The first Quaker current had set northward, and the sect was represented in New England forty years before they came up the Delaware, a few having removed to East New Jersey and the neighbourhood of the Raritan and Shrewsbury, from Long Island, Rhode Island and other parts of New England. The "Lower Road" on the old Indian trail across the Jersies from the Raritan to what is now Burlington, had been travelled as early as 1672 by George Fox and his companion, George Whitehead. By 1683 this was known as the "Burlington Path."

The earliest visitors to the new settlement who have left any comments are Jasper Dankers and Peter Sluyter,* two Dutchmen sent out by the Labadists in 1679 to reconnoitre for that sect, some members of which came later to Bohemia Manor, in Maryland. These men visited the Delaware, or, as it was then called, the "South" river, to distinguish it from the Hudson, still known as the "North" to-day. They stopped with a Quaker who had a grist mill at the Falls, and who was probably Mahlon Stacy. From here they visited the Quakers' meeting at Burlington, and were not greatly pleased. "What "they uttered," say they, "was mostly one tone and "the same thing, until we were tired out and came "away!" They were apparently more pleased with the Quakers' peach brandy, which evidently appealed

* See "The Journal of Jasper Dankers and Peter Sluyter to New York and other American Colonies, 1679-'80." Published in *Memoirs of the Long Island Historical Society*. Vol. I. 1867.

to Dutch taste. They lodged at the house of a countryman, one Hendricks, above the village, by reason of the overcrowded tavern, and the next day again came to town. This time the Dutch brethren, determined that nothing about their hosts should be to their mind, found them quite too worldly, and too learned! They say: "We went again to the village this morning, where we breakfasted with Quakers, but the most worldly of men in their deportment and conversation. We found lying upon the window-dow a volume of Virgil, as if it were a common handbook, and also Helmont's book on medicine, whom, in an introduction which they have to it, they make pass for one of their sect, although in his lifetime he did not know anything about Quakers!" Anyone familiar with the volume of Van Helmont in question must be diverted at the astute Dutchmen's views.

The two travellers describe the clapboarded houses of the English settlers thus: "They first make a wooden frame the same as they do in Westphalia, and at Altona, but not so strong: they then split the boards of clapboard so that they are like cooper's pipe staves, only they are not bent. These are made very thin with a large knife, so that the thickest end is about a pinck (little finger) thick, and the other is made sharp, like the end of a knife. They are about five or six feet long, and are nailed on the outside of the frame, with the ends lapped over each other. They are not usually laid so close together as to prevent your sticking a finger between them, in consequence either of their being not well joined, or the boards being crooked. When it is cold and windy, the best people plaster them with clay. Such are most all English houses in this country, except those they have which were built by the people of other nations." The houses built by the Swedes, who were numerous on the Delaware, are described as much more substantial. They were "block houses, which are nothing more than entire trees, split through the middle, or squared out of the rough and placed in the form of a square, upon each other, as high as they wish to have the house—the ends of these timbers are let into each other, about a foot from the ends, half of one into the half of the other. The whole structure is thus made, without a nail or a spike. The ceiling and roof do not exhibit much finer work, except among the most careful people, who have the ceiling planked and a glass window. The doors are wide enough, but very low, so that you

"have to stoop on entering. These houses are quite tight and warm, but the chimney is placed in a corner."

Within a year after the arrival of the "Kent," a regular Monthly Meeting was established at Burlington, with the following minute as a record of the fact: "Since, by the good providence of God, many Friends with their families have transported themselves into this province of West Jersey, the said Friends in these upper parts have found it needful, according to our practice in the place we came from, to settle Monthly Meetings for the well-ordering of the affairs of the Church: it was agreed that accordingly it should be done, and accordingly it was done, the 15th. of 5mo. 1678." The handwriting of this interesting entry is as clear as on the day when it was written, but there is no clue to the clerk's name. The second entry shows characteristic care in a collection for the use of the poor, "and such other necessary uses as may occur," among which was the proper fencing in of the burying ground. The first death in the town was that of John Kinsey, grandfather of the Chief Justice of Pennsylvania of the same name. The first birth was that of a daughter to Robert and Prudence Power, on the "Seauenth of the 7th moth, 1677."

In 1682,—the year that William Penn founded Philadelphia—the Burlington Friends began their first meeting-house, holding their meetings meantime in private houses, chiefly at Thomas Gardiner's, on the west side of what is still Main street, near the present site of Pearl. Thomas Gardiner died in 1694. At his house was held the first Yearly Meeting of the Quakers in the Middle States, on the 28th of the 6mo., 1681. It opened under the title: "A General Yearly Meeting held for Friends of Pennsylvania, East and West Jersey and the adjacent Provinces." The illustration here given of the first meeting-house is from a painting done by a native artist after a drawing presented to him by Samuel Emlen, 1st. The curious hexagonal form of the structure is a survival among the Quakers of the idea that all buildings intended for the worship of God must follow a conventional pattern. The earliest Puritan meeting-houses in New England were of this ancient form; and an old meeting-house of this kind is still standing at Hingham, Mass. There is material for an interested antiquarian architect in the early conical-roofed meeting-houses of the Quakers and Puritans in New England. It may not be too much to hazard a guess at Puritan influence in the archi-

ture of the very interesting old structure in which the Burlington Quakers worshipped for one hundred years. The exact site of this building, for a long time conjectural, was definitely determined in 1880, when in digging for an interment in the adjoining graveyard, the workmen exposed the old walls of the early foundation. Confirmation of the spot as correct exists in the presence of the two old sycamores, still standing in a hale old age behind the present meeting-house, which was erected in 1784. They then stood in front of the old house, which was not demolished until 1792, when the English bricks used in its construction were incorporated in the school-house at the corner of York and Union streets, built in that year by the meeting.

The meeting-house seems to have been put to secular uses for a time, for in 3mo., 1691, it was ordered that Bernard Davenish "should not suffer 'the Court to be kept in our meeting-house any more. A minute dated 7 of 11mo., 1705, runs: 'It is the request of some Friends of Burlington to 'this meeting that they may have the privilege of 'allowing a school to be kept in this meeting-house 'in Burlington, which request is answered by this 'meeting.' This is the first school of which there is any record in Burlington. After the Court was ousted from the meeting-house, it met in the new hall over what was described by old Gabriel Thomas, in 1698, as "the delicate great market house. * * * "It hath a noble and spacious Hall overhead, where "their Sessions is kept, having the Prison adjoyning "to it." The semi-annual Fair was held in May and October, and at the monthly meeting of "4 of 8mo., "1697," it was ordered "that our next monthly meeting be deferred one week longer than the usual Day "because the fair falling on that Day the meeting "should be." This may sound to us rather frivolous; but nearly all the yearly trading was carried on at these times, and it was a matter of great moment to attend the fair.

The course of Quakerism, however, was not destined to flow in quiet channels, even though in a new and free land, Daniel Leeds in 1687 published an "Allmanack" which, like many such early publications dealing with astronomical predictions, ventured over the border into the mystical. Probably influenced by the teachings of his Germantown friend, Kelpius, Leeds entangled Quakerism in the mazes of little understood scientific theories. He was finally disowned, and became a follower of George Keith; his descendants are to be found

among both the Quakers and the Churchmen. In 1696 the Yearly Meeting had a turbulent visit from Heinrich Bernhard Koster, the Germantown mystic, who was present with six of his more peaceable Mennonite companions who were in the habit of attending the meetings in Burlington. Dr. Sachse tells us that on this particular occasion there were present four thousand people and forty ministers, Koster failed to receive the attention he demanded; and after interrupting various speakers, he adjourned to the Court House steps and from there harangued the passers by.

1688 had seen presented to this same meeting the remonstrance of the Germantown Friends on the subject of keeping slaves, which Whittier tells us is the first instance of formal action on that subject by any body of people in America. Unfortunately, nothing came of it at this time. It was left to another Burlington Quaker to become famous in the cause of the slave. John Woolman is as much appreciated by the world outside as by his own sect. The early Quakers who were prominent in the meeting were also prominent in the State, for in New Jersey, as in Pennsylvania, the Quaker governing class was then in power, and among them were such men as Thomas Olive, Governor, Justice of the Peace and Speaker of the West Jersey Assembly; Samuel Jennings, the famous Deputy Governor for Edward Byllinge; John Kinsey, well known in public life, and father of the Chief Justice of Pennsylvania, of the same name; Edward Hunloke, Justice; Thomas Gardiner, and many more than can here be named.

The history of Burlington Meeting, however, can no more be complete than can that of S. Mary's Parish without reference to George Keith, whose first coming to this country in 1684, was under appointment from Governor Robert Barclay, as Surveyor General.* He ran the line between East and West Jersey in 1686. Keith was a Scotchman, an M. A. of Aberdeen, a man of high literary attainments and formerly a rigid Presbyterian. The circumstances of his conversion to Quakerism are not known. In 1664 he came up to Aberdeen from his home in the south, as a Quaker preacher, and between that date and his emigration to America, he was many times imprisoned. Keith's much disputed boundary line

* "List of Persons imported by George Keith, February, 1684-5; Himself—wife Anna, daughters Anna and Eliza, apprentice Richard Hodkins, servants, Mary Smith and Christin Ghaine. Robert Bridgman imported himself." N. J. Archives, xxi. p. 69.

has often been fought over, and was finally re-run and much of it confirmed by the present Surveyor General, Henry S. Haines, of Burlington. In 1689, George Keith removed to Pennsylvania as head master of what is now the Willian Penn Charter School, of Philadelphia, and this has probably given rise to the erroneous idea that he came to this country in connection with educational interests, since he had been a schoolmaster both in Scotland and in England. The position in Philadelphia was relinquished at his own request however, the following year, in order to be at liberty to travel and preach. Whether his wife accompanied him does not appear. In fact, Mrs. Keith is at all times very little in evidence, although we know of her existence. This is not the place for any extended examination into the grounds of the famous controversy, begun in 1691, which was led by George Keith, and which eventually resulted in his disownment from the Society of Friends in 1695, after repeated appeals to the Yearly Meeting in Burlington, and finally to that in London; a single and unique instance in the history of the Quakers. Like other men of pronounced character and ability, who have become involved in controversial matters, he carried personal invective into his theological convictions; and becoming convinced that Quakerism contained too much that was rationalistic and was not sufficiently evangelical, he hotly attacked both Quaker doctrine and method. The interval to which Dr. Fiske has alluded between 1694 and 1700, was filled with strife and controversy, and is not unimportant because the schism thus created "affected not only the religious organization but "the political organization as well, helping to deprive "Penn for a time of his Province." *

George Keith was for thirty years an active Quaker preacher, and spent nine years of the time in America in that capacity. Five years were then spent again in England, and in 1702 we find him in this country as the pioneer missionary of the Episcopal Church in America, where he remained a little over two years, returning to England in 1704, and dying at an advanced age in 1714.

No adequate life of this remarkable man has ever been published, although a good deal of material for the purpose is in existence. Original Keithian literature is very rare, although extensive, since his activities interest so various bodies of people. Many early books and pamphlets dealing with George

Keith are to be seen in the British Museum and the Bodleian Library at Oxford. An almost unique copy of the "Confession of Faith" that was "Given forth "from the Yearly Meeting at Burlington the 7th. of 7th. "moneth 1692," is in the Haverford College Library, worth quite its actual weight in gold. After the establishment of S. Mary's Church in Burlington, for many years the Quakers and the Episcopalians were the only religious denominations in the town. Time and an advancing civilization made early polemical strife a thing of the past; and the friendships between the worshippers in the "steeple house," as George Fox called the Church, and the meeting-house were warm and constant, as many an old family letter can still testify.

The Story of S. Mary's Hall.

BY HENRY BUDD.

CONTINUED.

The school opened May 1, 1837. It enjoyed the personal supervision of its founder, who not only attended the meetings of teachers, listened to their complaints, advised and assisted them in their difficulties, was a court of ultimate appeal in matters of discipline, but gave actual instruction. One of his early pupils, speaking more especially of his composition class, says, "We forgot that he was a Bishop "there, in the one thought that he was our father and "when the round of duty had begun, we felt that he "was our teacher, a great teacher. He forgot every- "thing else in the work before him. Into that he "threw his whole soul. One would have thought that "he had no other duty. * * * Ah ! what a teacher "he was ! How intuitively he knew every disposition "and the exact progress each pupil was making. He "saw the good and bad, in every character ; and used "that knowledge with consummate skill. He always "said the right thing, to the right person, at the right "time. The gentle rebuke : can we ever forget it ? "The word of encouragement to the timid : how good "it was.

" His criticism was able, exact, but it had no sting. " How he would urge it upon us, to say no more, no "less, than we meant, and how to draw from the pure "Saxon source of our language.

" His fertility of invention was matchless. He was "constantly devising new exercises to call every faculty

* "History of the Society of Friends," p. 232. Thomas.

"into action * * * Truly he inspired while he "instructed. Everything was interesting, when he "told it."

Two customs were early established in S. Mary's Hall, one, the Word for the Day, which was introduced at the very opening of the school, and which, it is assumed, still continues. It was that the children at the opening of the day's work should repeat a text of scripture, previously assigned for study, upon which the principal made a very few remarks. As said by Bishop Doane, "the sacred text thus chosen "serves as the key-note for the day, and hearts are "harmonized and tuned by it." This custom had a Moravian origin. At Hernnhut, one of the elders visited each family every morning. Before beginning his round, he received, from the minister, a slip of paper, which contained one of a previously made selection of scripture texts, which was to serve as the subject of meditation for the congregation for the day. The text on the paper was read to the family by the visiting elder, who added a proper exhortation. Beginning with 1731 the collections so made were printed.

The other custom alluded to is that of the midday service, which is thus described in that very interesting and delightful book "Louie's Last Term "at S. Mary's." "It was a voluntary service and "took up more than half the short recess allowed at "noon, and, between the demands of study and the "desire for recreation, but a small proportion of the "large school found their way into the quiet chapel. "But to those who did, it was the sweetest service of "the day—a lull in its busy turmoil—a momentary "break in the business and pleasure that none are "too young to find engrossing—a respite and refresh- "ment that none ever failed to find the benefit of." And to those who were not of the school, or who, being of it, did not come to the service, the sound of the midday bell was as a call to prayer, if even a brief one, perhaps affecting some as did the bell which George Herbert's parishioners heard while at their work in the fields. This custom lasted throughout the rectorate of the Rev. J. Leighton McKim, but when, after his resignation, a lady principal was substituted for a rector, as the administrative head of the school, and the services were confided to a chaplain, who was compelled to divide his time between the school and S. Mary's Church, the midday prayer was discontinued, an occurrence much to be regretted and only to be justified by necessity. The writer of this paper remembers very well the

meeting of the trustees, in 1888, at which, twelve o'clock having just passed, one of the board, the Rev. J. Nicholas Stansbury, Archdeacon of Newark, himself an old Burlington College boy, rose and, after sadly alluding to the fact that he had for the first time heard noon pass in Burlington, without the bell from S. Mary's calling to prayers, spoke of the need of maintaining the religious standard of the Hall, and the board, much impressed by his remarks, passed the following resolution :

"*Resolved*, that the Bishop and three other clerical "trustees be appointed to examine and report whether "any change be recommended in the by-laws for the "improvement of the religious services and instruc- "tions in S. Mary's Hall." The Committee provided for seems never to have reported. As above intimated, necessity only could justify the abandonment of the midday prayer, and now that the necessity has ceased, and the Hall has again in residence a priest of the Church, it may be hoped that, if the service has not already been restored, it soon will be.

The Hall had its struggles. It opened, as above stated, in 1837, a year famous in the annals of financial disaster. The effect of the hard times was to check the subscription toward the endowment of the school, to prevent the attendance of girls who would otherwise have sought the care of the good Bishop, so that, at one time, there were but twenty-six pupils, of whom more than one-fourth were free pupils, it being a part of the Bishop's scheme to provide liberally for those who were unable to pay adequately for their education, which policy has since been reaffirmed by the Board of Trustees, both practically and by direct vote. The receipts from tuition fees were, for several years, below the expense of maintenance. This involved debt. With the return of prosperity to the country, the prospects of the school brightened and its conditions improved. In 1849, there were in the school 143 girls. But the debt was still pressing. Prosperity had led to, had necessitated, additional expenditures. The Bishop had struggled nobly but, in 1849, the burden had become too great for him to bear. He made a proposition to his creditors which involved his continuing to labour in the school and in Burlington College, which he had established in 1845, without consideration or compensation until all indebtedness was extinguished. This proposition was rejected. His thought then was how to save S. Mary's. He turned to the Trustees of Burlington

College, a body which then contained many devoted Churchmen, who were prominent in the community, and proposed that the Board should take to itself the school, should provide the means for its support and save it for the cause of Christian and Church education. As a result of the appeal of the Bishop, at a meeting of the Board, held July 1, 1850, an address was directed to be issued which, after reciting that S. Mary's had closed its twenty-sixth semi-annual term with one hundred pupils, was, in part, as follows : " In his zeal for the cause and confidence in " its success, the Bishop of New Jersey embarked " himself and all that he had. The result is that the " estate of Riverside is subject to mortgages amount- " ing to \$29,000, with a proportion of a joint mort- " gage of \$44,000, and S. Mary's Hall to \$25,500, " with its share of the same mortgage, while Bur- " lington College for mortgages and claims is liable " to \$30,000. The gross amount of incumbrances is " thus \$128,000 with the resulting annual burden of " \$7,716. * * * It is proposed to raise \$130,000 " for the purpose of relieving these several estates " from their incumbrances, on the following condi- " tions: That Riverside and S. Mary's Hall be con- "veyed in trust, forever, to the Trustees of Burlington " College, to hold and manage for the uses of " Christian education. That the three estates be " and remain free and unincumbered thereafter, and " that there be no obligation on the contributors to " this object unless the whole sum be obtained. The " debts being extinguished, the consequent release " from the payment of interest and the confidence " thus given to the institutions will insure, on their " economical administration, a surplus income which " it is proposed to apply, annually during his life, to " the extinction of the debts of the Rt. Rev. G. W. " Doane, incurred in carrying on their undertak- " ings.

" This appeal is to all who desire to promote the " work of Christian education, and especially to " Churchmen, to come forward at the present critical, " and yet, most favourable moment. Success in the " proposed undertaking, humanly speaking, will estab- " lish S. Mary's Hall and Burlington College as per- " petual sources of the best influences for the diocese " and whole country."

Governor Haines, the Hon. Chas. C. Stratton and the Hon. William Wright were appointed to receive the subscriptions.

The Board, having issued its address, went to work manfully to render it effective, and in the meantime

the Bishop carried on the school. In 1854, the Committee on subscriptions had so far accomplished its work that it reported to the appointed custodian of the fund that \$142,309.50 had been subscribed of which sum \$106,732.50 came from New Jersey, \$14,165 from New York City, \$7,600 from Boston, \$5,000 from Cleveland, Ohio, \$4,375 from Philadelphia, \$2,000 from Troy and Lansingburg, \$1,500 from Albany, \$737 from Connecticut, \$200 from Washington, D. C. On October 26, 1856, the Bishop executed a deed, in accordance with the terms of the address, conveying S. Mary's Hall to the trustees of Burlington College. A few days before this, viz., October 29, 1856, Mrs. Sarah P. Cleveland conveyed to the Trustees of Burlington College the land and buildings of S. Mary's Hall and Riverside, "in trust for the uses and purposes of Christian education, without the power of selling, aliening, incumbering or transferring the same or any part thereof by any deed of conveyance or mortgage or otherwise however, the same not to be subject to any judgment recovered or to be recovered against the said corporation."

By this deed the school, which had been the private property of Bishop Doane, became the property of a board of trustees of which the Bishop was a member. By the original charter the Bishop was not a trustee *ex officio*. The Act constitutes "George Washington Doane, Garret D. Wall" and others "and their successors being members of the Protestant Episcopal Church" a body politic. The by-laws of the trustees provided : "On the demise of the Bishop, his successor in office shall succeed to his place as trustee." The efficacy of this by-law seems to be recognized by the Act of the New Jersey legislature of April 3, 1855, lessening the legal quorum of the board of trustees. Notwithstanding the change of ownership, there was apparently no change in the actual management of the school immediately after the execution of the deed, and Bishop Doane was left in supreme control of that which had been his creation and which he had so faithfully nourished.

The Bishop, however, did not long remain ; the period of his faithful labours, his struggles, his trials, his joys and his triumphs in this world was near at hand. In March, 1859, he delivered his sixteenth and last address to a graduating class of S. Mary's and the last words of that address show so clearly the Bishop's idea of womanhood and the object of the school that we may be pardoned for again quoting

“ Be strong in the Lord’ dear children ‘ and in the power of his might.’ Keep your Bibles, ever, in your hearts; Have your Prayer Books, ever, in your hands. Be true to yourselves. Be true to your homes. Be true to your Church. Be true to your God. Follow after her, who sat down at Jesus’ feet and His word. Follow after them who left His Cross, the last, and found His grave the first. Follow after her, whose sacred legend gleams upon you now; it may be for the last time; ‘ behold the hand-maid of the Lord.’ Remember, always, that you are women. Remember always to be ‘ holy women.’ Keep your hands, ever, on the cross. Fix your eyes, ever, on the crown. Lambs of the Lamb in meekness, and gentleness, and lovingness; be dovelings of the Dove in peace, and purity, and piety. Dear daughters of my heart. God bless you!”

At the Trustees’ Meeting in October, 1859, the death of Bishop Doane was formally announced to the Board, which passed resolutions recording its “profound and grateful sense of his unequalled services in the cause of liberal, religious and churchly education; of the high faith displayed by him in the founding of S. Mary’s Hall and Burlington College; and of the wisdom, patience and unwavering self-devotion with which, through innumerable discouragements, trials, sufferings and losses, he has raised those schools from small beginnings to a state of usefulness and efficiency, fully demonstrating their importance to the Diocese of New Jersey and to the Church at large,” and acknowledging “the increased responsibility devolving upon us and upon all friends of Christian education to carry on in faith the work so faithfully begun and to do all that in us lies to aid its prosperity and success.” The Board adjourned to meet at the call of the Bishop-elect, at the earliest practicable date after his consecration.

On November 9, 1859, the new Bishop, the Rt. Rev. W. H. Odenheimer, met the Board for the first time. At this meeting the President ex-officio, the Governor of the State of New Jersey, presided.

The next meeting was a very important one in the history of the Hall. It was a special meeting called under the following circumstances: Bishop Odenheimer was of opinion that his relations to S. Mary’s were, at least so far as powers of government were concerned, the same as those which the late Bishop had exercised, legally and of right, while the school was his private property, and by the acquiescence of the trustees, after the deed conveying the school to

them. This position was disputed by some of the trustees, and the Bishop, in consequence of the dispute, called a meeting of the Board, the object of which was set forth in the following letter:

“ BURLINGTON COLLEGE, April 23, A. D. 1860.

“ BURLINGTON, N. J.

“ *To the Board of Trustees of Burlington College.*

“ GENTLEMEN:—I have called this special meeting of the Board in order to inquire respectfully who are the legal Proprietors and Directors of S. Mary’s Hall and also to request the Board to define the relations which the Bishop of this Diocese has had and is expected to sustain towards this institution—which points have been an occasion of serious difference of opinion between three of the trustees, (the Hon. Judge Ogden, J. C. Garthwaite, Esq., Joel W. Condit, Esq.) & myself.

“ Respectfully yrs.

(Signed) “ W. H. ODENHEIMER,
“ Bishop of New Jersey.”

In response to this the Board passed the following preamble and resolution.

“ WHEREAS, in an address to the Patrons of S. Mary’s Hall and Burlington College and the friends of Christian education of the date of July 1st, 1850, it was proposed that certain sums “be raised to free the Estates of Riverside, S. Mary’s Hall and Burlington College of their several incumbrances: and that said estates of Riverside and S. Mary’s Hall be conveyed in trust forever to the Trustees of Burlington College to hold and manage for the uses of Christian education,

“ AND WHEREAS, such conveyance having been made and recorded, a doubt still exists as to the nature and extent of the powers of the Trustees of Burlington College in the premises under their charter.

“ AND WHEREAS, The Rt. Rev. the Bishop of the Diocese has called the attention of this Board, to the position of S. Mary’s Hall, and who are its proprietors and legal directors, and to the relation the Bishop of the diocese has had and is expected to sustain towards this institution.

“ THEREFORE RESOLVED, that a Committee be appointed to report to an adjourned meeting of this Board, to be held on the 4th. day of June, 1860,

“ *First*, whether any power is possessed by the Trustees, under their charter for the management of a female school as contemplated in the address above mentioned.

"Secondly, in case they have such power, what are the duties imposed upon them by the trust deed.

"Thirdly, In what form those duties can be best assumed and discharged.

"Fourthly, as to the relations the Rt. Rev. the Bishop of the Diocese has had and is expected to sustain towards S. Mary's Hall."

The Committee appointed under the resolution embraced a rare combination of legal, educational and theological learning. Its members were the Hon. Thos. P. Carpenter, the Rev. Dr. Milo Mahan, the Rev. James A. Williams, Abraham Browning, Esq., Jeremiah C. Garthwaite, Esq., J. L. W. Stratton, Esq.

To cover the ground, until the Committee should report, the Board passed, by a vote of 10 to 7, a resolution "that the Bishop of New Jersey be considered Rector of S. Mary's Hall in the same sense that his predecessor was immediately before his demise, "until otherwise directed by this Board, and that the "diplomas issued to the late graduating class be "signed by him according to the usual form, provided "that nothing herein shall be construed to affect in "any manner the legal rights or responsibilities of "any parties interested." This resolution vested, *ad interim*, internal governing powers in the Bishop so far as it was in the power of the Board to so vest them.

(To be continued.)

Evensong at Burlington

BY THE REV. THOMAS LYLE

Bright beams the moon o'er Delaware
As twilight fades away,
And lends the wave more beauty far
Than it had known by day ;
On the sweet shore, the flakes of light
Stream down in silvery shower,
And kiss the cross on Riverside,
And crown our lady's tower.

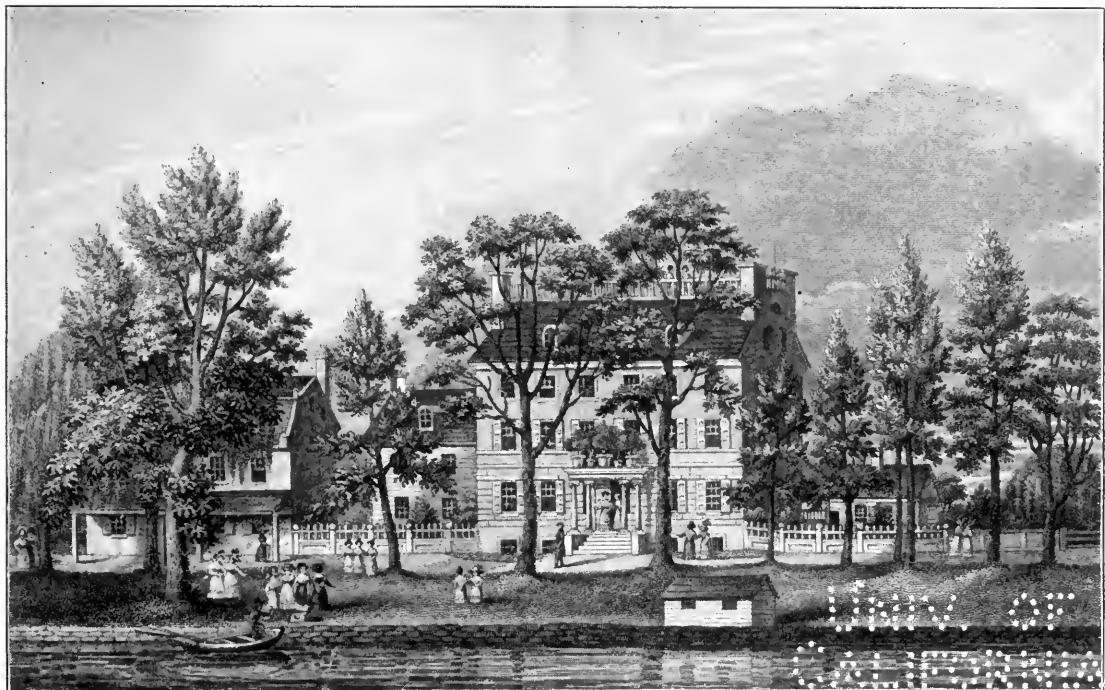
Balm fills the air ; the hush of eve
Spreads, brooding, from the sky,
Unstirr'd, save by the vesper chime
That softly floats on high ;
Heart-music that, whose every note
Is fraught with Heaven's own love—
A Father's call, to cease from earth,
And raise the thoughts above.

The chapter clerks in Mary's aisle
Before their Altar stand ;
The good Priest of S. Barnabas'
Kneels with his faithful band ;
And, laden with the burden rich
Of earnest prayer and laud,
Their breath to Heaven like incense goes,
And bears their souls to God.

And soon, along yon moonlit marge,
The sound of holy prayer,
And sweet-voiced chant of youths and maids,
Shall fill the fragrant air ;
For there the College choirs, with psalms
Shall make their chantry ring,
And sweet S. Mary's daughters join
Their compline hymns to sing.

Blest evensong ; blest close of day ;
Blest hour to Jesus given ;
No note of praise, no word of prayer,
Shall be unheard in Heav'n.
God's rest, sweet sleep, shall fall on those
Who thus in Him delight,
And a kind Parent's patient love
Shall guard them through the night.

Unceasing be these cheerful rites,
Till time itself shall end ;
For not alone on those who kneel
Shall answering grace descend,
On friends afar, on Holy Church,
On sinners wandering,
These faithful orisons shall draw
Fresh blessings from our King.



BOARDING SCHOOL OF SAMUEL R. GUMMERE

Green Bank, Burlington

As it appeared in 1837 when it became S. Mary's Hall





THE REV. WILLIAM ALLEN JOHNSON

11th Rector

Son of the Rev. Samuel Roosevelt Johnson, D. D., and descendant of the Bards, Marmions and De Normandies, of Burlington, many of whom are laid at rest in S. Mary's Churchyard. Also a descendant of Dr. John Johnston, one of the Proprietors of East New Jersey. Born at Hyde Park, N. Y., August 4, 1833. Graduated at Columbia College, July 27, 1853, and at the General Theological Seminary, June 24, 1857. Ordained Deacon by the Rt. Rev. Horatio Potter, D. D., 1857; took charge of S. Peter's Church, Bainbridge, and Christ Church, Guilford, Western New York, 1857. Advanced to the Priesthood by the Rt. Rev. William Heathcote De Lancy, 1858; Missionary in the Mining Region of Lake Superior, 1862-1864; Rector of S. Mary's Church, Burlington, 1864-1870; Rector of S. John's Church, Salisbury, Conn., 1871-1883; Professor in Berkely Divinity School, 1883-1900. Married, June 12, 1860, to Henrietta Chamberlain, daughter of Joseph Pollard Chamberlain, Esq., of Chenango County, N. Y.





THE NEW CHURCH

From the West





THE REV. CHARLES HENRY WHARTON, D. D.

7th Rector

Born at Notley Hall, S. Mary's County, Maryland, 25th of May, O. S. 1748. His ancestors were Roman Catholics, and the family plantation, "Notley Hall" was a gift to his grandfather from Lord Baltimore. In 1760 he was sent to the English Jesuits' College at Saint Omers. He was ordained in 1772 in the Roman Catholic Church, Deacon in June, and Priest in September of that year. He returned to America in 1783, and soon after conformed to the Anglican Branch of the Church, and became Rector of Immanuel Church, New Castle, Delaware. He was elected Rector of S. Mary's, 5th of September, 1796, and remained until his death, 23d of July, 1833.



OLD PARSONAGE
Before additions were made for Guild purposes



STEPHEN GERMAIN HEWITT
Memorial Lych Gate



The fifth Rector was the Rev. Levi Heath from 1789 to 1793. Of him we know very little. He was ordained Deacon by the Bishop of Hereford in the Cathedral on the 29th of June, 1783, and Priest by the same Bishop, 18th of October, 1784.

The sixth Rector was the Rev. Henry Van Dyke, S. T. D. He was born in Nassau Street, New York, in 1744, graduated at King's (now Columbia) College, 1761. Moved to Stratford, Conn., where he studied law. He married Hulda Lewis 9th of August, 1767. He practiced law for a time but gave it up and studied for the ministry. He was one of the three candidates ordained by Bishop Seabury at his first Ordination at Middletown, Conn., the 3d of August, 1785. He was Rector of Poughkeepsie, N. Y., 1785-1791. Rector for a time at Peekskill, N. Y., Perth Amboy and New Brunswick, N. J., and S. Mary's, Burlington, 1793-1796. In 1792 he received the degree of S. T. D. from Rutgers College. After leaving Burlington he was Rector of S. James', Newtown, Long Island, 1797-1802. He died in New York the 17th of September, 1804, and was buried in Trinity Church Yard.

The Story of S. Mary's Parish.

BY THE REV. GEORGE McCLELLAN FISKE, D. D.

The Transition Period.

"O English policy! Alas for it."

Colin Campbell.

The little more than seventy years—we might call it, in round numbers, threescore and ten—from the death of the Rev. John Talbot to the Rectorship of the Rev. Dr. Wharton, was a lifetime, indeed, in the annals of S. Mary's. As the "Talbot Era" was the birth and infancy of the Parish, these succeeding days of its growth may stand for its childhood and adolescence, as the struggles, which enter into the formation of character. Those were eventful years, troublous times in more ways than one. In the same year wherein Talbot died, George the Second came to the English Throne. Walpole was soon to fall to make way for the ascendancy of Pitt, whose brilliant statesmanship was to lead rapidly to modern England, the United States of America, and imperial Germany. These three-quarters of the eighteenth century included, the Seven Years' War, the capture of Quebec, and both the American and French Revolutions. It was a period of vast and far-reaching

changes. If it witnessed the loss to England of her American colonies, it saw her supremacy firmly fixed in the northern latitudes of the western hemisphere, and her star of empire rising in far Eastern India. As regards the Church of England, it was at once the Hanoverian period at its worst, and the beginning of the Church's regeneration. It was the age of Wesley and Whitefield, forerunners of the glorious Oxford movement of the nineteenth century. It saw the nascent American Church, struggling to keep itself alive, starved for want of Episcopal supervision and ministration, and left at last, when national independence was achieved, a free Church in a free State, yet "alas, for English policy!" a Church without a Bishop.

During these signal years, Burlington, New Jersey, was a place much spoken of, in London, in political and ecclesiastical circles, by Ministers and Bishops.

No one figure, as in Talbot's time, dominates Burlington history, but a procession of reverend personages in wigs, and gowns, and bands, marches by, as we review those scenes.

On the death of Mr. Talbot, and for some little time before, the Rev. Nathaniel Horwood ministered at Burlington. The Society for the Propagation of the Gospel offered Burlington to the Rev. John Holbrook and proposed to send Mr. Horwood to Salem, N. J., to take Mr. Holbrook's place there. This, Mr. Holbrook declined, to his subsequent regret. He speaks of Burlington, as well-nigh every sojourner there has spoken, with admiration, as "reckoned healthy and is as famous for a situation, the most pleasant and agreeable of any on either side the Delaware." He tells us of the "clever house and glebe," and of the congregation, "comparatively large," consisting "of people capable of doing handsomely for their missionary." There is something very pathetic in Mr. Horwood's connection with the Parish. He writes at one time, of "pretty numerous congregation," of the "abundance of the adjacent country" coming frequently to Divine Service, of great numbers baptized, of twenty-two persons baptized in one day about thirty miles off, though at first he found the congregation dispersed and very cold. Then, after the space of two years, the Church-wardens ask for the removal of Mr. Horwood, alleging that he had "reduced once a brave flourishing congregation into almost none at all," and "that, for want of a sober and vigilant labourer in their vineyard." This was on December 3, 1729. On

July 28, 1730, seven months after, he died, departing, "without being desired." But let us not judge him hastily or harshly; for his side of the story we may never know.

The Rev. Robert Weyman, of Trinity Church, Oxford, Pennsylvania, where he had served most acceptably for eleven years, came next. He ministered at S. Mary's Altar from 1730 to October 5, 1737, when he died.

Mr. Weyman praises the people of Burlington for constant and due attendance in the worship of God, but utters the same complaint as Mr. Horwood, that they do not care to do anything toward the support and maintenance of the ministry. He extenuates and accounts for this fault by saying that they were never used by Mr. Talbot to supporting the minister, for Mr. Talbot did and could subsist upon the Society's bounty without their help.

Mr. Weyman officiated at Bristol, and within one year baptized ninety children and six adults at Burlington and elsewhere. Thus, in spite of all hindrances, the Church was growing.

The long and faithful Rectorship of the Rev. Colin Campbell, from May 10, 1738, to August 9, 1766, must have done much to establish and extend Church influence and parochial life. Mr. Campbell was sent out from England, and his antecedents were such as to attract attention in addition to his own intrinsic worth. He was a man of mark, coming of the renowned and noble Scottish family of his name. He married, in Burlington, Miss Mary Martha Bard, daughter of Col. Peter Bard, a Royal Councillor, and Supreme Court Judge of New Jersey, whose descendant Mr. John Bard, kinsman of a later Rector of S. Mary's (the Rev. Wm. Allen Johnson) is immortalized to American Churchmen as the munificent Founder and Benefactor of S. Stephen's College, Annandale, N. Y.

In 1742 a church was built at Mount Holly. In 1745 S. Mary's Parish was presented with a piece of silver plate, made over in 1839 into an alms basin and inscribed: "This plate given to the Rev. Mr. Campbell by Mrs. Katharine Pierce, for the use of St. Mary's Church in Burlington, 1745."

In the same year, 1745, steps were taken towards securing a new parsonage. This was done by the sale of certain unproductive land for £75, to which was added £40, given to the "S. P. G." for a bell, which was finally obtained from another source.

In 1748, Burlington House, which had long been going to decay, was destroyed by fire.

In 1752, Paul Watkinson, clerk of the Parish for forty-five years died, bequeathing, after his wife's death, his house with land worth a hundred pounds sterling, to S. Mary's Parish, for the purpose of building a steeple for the Church and making other "repairs of this Church forever." This land was memorable on account of its pedigree of ownership, for either the whole, or at least a portion of it had been purchased June 22, 1720, from the Rev. John Talbot. And it became still more memorable as the site on what Watkinson called his "little orchard," first of the Burlington Academy, and afterwards of the present stately Parish Church.

During Mr. Campbell's Rectorship, Burlington entered on its last decade of civic grandeur. In 1763, William Franklin, son of Dr. Benjamin Franklin, arrived in Burlington as the last Royal Governor of the Province of New Jersey. Here he lived for the greater part of the time, until 1774.

Mrs. Franklin, whose mural monument with its touching inscription, may be seen in S. Paul's Chapel, New York, was an ardent Church woman, and traces of her loving thoughtfulness are yet remaining. The Altar-cloth, which she presented, of handsome red silk brocade, ornamented with the sacred monogram, is still in use, in a fair state of preservation, and in 1876, Dr. Hills says, that a card may yet be seen on which is written: "Mrs. Franklin's compl'ts to Mr. Campbell & has sent a surplice which she desires may be presented to the Church of Burlington, Novbr. 16."

In the summer of 1766, Mr. Campbell was taken to his eternal rest. He had grown old and feeble in the Lord's service. The Parish had thriven under his faithful care, and priest and people had lived together in unity and Godly love. The letters of Mr. Campbell and other records of his time, are filled with mournful reflections on the disastrous results of being without a Bishop, with lamentations over the policy, which was stifling the young life of the American Church, and with the description of opportunities, which were being lost. There must have been some heart-searching conversations when the clergy met together in convention, as at Burlington, October, 1762, and Perth Amboy, in October, 1765, to report upon their field to the Society for the Propagation of the Gospel. One of Mr. Campbell's last official letters to the Society, in December, 1765, tells

a gloomy tale of the effects of the Stamp Act, and of financial stringency. Yet these adversities were about to be the occasion of the Church's deliverance.

The Rev. Jonathan Odell was the next Rector. His was a distinct and striking personality. A Jerseyman, born in Newark, educated at Nassau Hall, bred a surgeon, and serving for awhile as such in the British army, he was ordered Deacon in London, S. Thomas' Day, 1766, ordered Priest in January immediately following, and having been appointed Christmas Day, 1766, as Missionary at Burlington, reached there on S. James' Day, 1767. On the morrow he was inducted into the Rectorship by Governor Franklin. Dr. Odell found some 200 church families, with a church edifice "very much out of repair." He evidently brought new life and energy to the Parish, for, in 1769 land, acquired from Dr. Jonathan Smith was added to the churchyard, while in the same year the church was extended westward, and a gallery added. Dr. Odell seems to have been a leading spirit among the clergy and chief laymen. He will be forever associated with the origin of that important church institution, "The Corporation for the Relief of Widows and Orphans of Clergymen," which held its first meeting in Burlington, October 3, 1769, and of which Dr. Odell, who was one of the committee to secure the charter, was the first secretary, serving from 1769 to 1774.

On May 6, 1772, the Rector was married at Burlington to Anne De Cou. The year before, July 25, 1871, he took up again, in addition to his sacerdotal and pastoral duties, the practice of medicine. In explanation of this we find him writing to the S. P. G., April 17, 1775—"I should actually find it difficult, if possible, to maintain my Family which is a growing one, did I not call to my aid the practice of Physick, for which Profession I was originally educated." In 1774, he was admitted to membership in the New Jersey Medical Society, in which he became very active and influential, appearing in 1775 as the Chairman of a Committee to prepare and present to the Governor and Council a Charter for the Society. The War of Independence brought this able and fruitful Rectorship to an untimely end. There is probably no Rectorship in the history of the Parish, which, all circumstances considered, makes a better showing than that of Dr. Odell. For nine years and six months to December 21, 1776, "The Parish Register has," says Dr. Hills—"26 closely written folio pages, of most

neatly, and accurately kept records; the totals of which are, Baptisms 249, Marriages 122, Burials 131—a very large exhibit." Those fair manuscripts indicate the character of the man, as one, who did all work well, with thoroughness and grace.

Dr. Odell was a Loyalist. It would be interesting to know the formation of his opinions. Very likely his service in the British army and his friendship for Governor Franklin had to do with it. Dr. Odell, in common with many other Clergy of the Church, doubtless intended to maintain a strictly neutral attitude, refraining from any overt or aggressive speech or action. In October, 1775, he was summoned before the New Jersey Provincial Congress in regard to some correspondence of his, which had been intercepted. But it was decided that these letters did not go beyond "the right of private sentiment," nor were intended to influence public measures, and Dr. Odell escaped public censure. Again on July 20, 1776, he was placed on parole, "on the East side of Delaware River within a circle of 8 miles from the Court House in the city of Burlington," as "a person suspected of being inimical to American liberty." Had Dr. Odell been a more commonplace man, he might have escaped trouble. But his genius was calculated to expose him to attack. He was a poet. Dr. Hills notes of him, "Dr. Odell and Mr. Stansbury were the two most important loyal versifiers of their time. "As a political satirist," says Winthrop Sargent, in his collections of the "*The Loyalist Poetry of the Revolution*," p. 202, "Dr. Odell is entitled to rank high. In fertility of conception, and vigour and ease of expression, many passages in his poems will compare favourably with those of Churchill and Canning."

The "History of the Church in Burlington" gives the text of two specimens of Dr. Odell's pen: "*Song for a Fishing Party, near Burlington, on the Delaware, in 1776*," and an "*Ode for the King's Birthday*," June 4, 1776—Sung by a number of British officers, (captured at St. John's and Chamby by Gen. Montgomery) who were prisoners at that time at Burlington, and who to avoid offense, had an entertainment in honour of the day prepared on an island in the Delaware, where they dined under a tree. They had their band of music on the island, and "that," says Croft, "had liked to have made a Rumpus."

In the months following these occurrences and effusions, in the excitement caused by the approach of

the Hessians to Burlington, the feeling of the patriots against Dr. Odell grew very intense, and he became an object of pursuit. The *Revolutionary Journal* of Mrs. Margaret Morris, who had bought from Gov. Franklin his house on Green Bank and was living there then, gives an account at once thrilling and amusing of her concealing the Rector of S. Mary's in a secret closet known as the "auger-hole," wherein Dr. Odell eluded the fury and vigilance of the search-party, until he was able to make his escape within the British lines, whence he went to New York, never, so far as we know, to revisit Burlington. Blessed among women be Mistress Morris for that Christian act of protection! It was an eirenicon betwixt the Churchmen and Quakers of Burlington, which ought never to be broken.

Dr. Odell remained in New York for several years, where we hear of him as army chaplain, and in 1782, making the address in presentation of standards to the King's American Dragoons, in the presence of the future King William IV., then a midshipman, and of other distinguished army and navy officers of Great Britain. Soon after, Dr. Odell sailed for England, and finally obtained the appointment of Royal Councillor of the Province of New Brunswick, being Secretary, Registrar, and Clerk of the Council with a salary of £1,000. He served in this capacity for upwards of thirty years, being known as "The Honourable and Rev. Jonathan Odell." He died in Fredericton, N. B., November 25, 1818, aged 81 years.

Dr. Odell's abilities, varied acquirements, and eventful career, would form a valuable and interesting monograph or biography, and would afford some aspects of the American Revolutionary period, which are not often duly considered.

Dr. Odell became a refugee in January, 1777. The following seven years were years of leanness, no doubt, for S. Mary's Parish, as they were for our Church congregations generally. In 1779, it is stated, "that there has been a total cessation of public worship in the Provinces of New Jersey and Pennsylvania, and almost every missionary driven out." And now too, we must part company with the venerable Society for the Propagation of the Gospel, for whose noble work the American Church will never cease to give God thanks.

(To be continued.)

The Story of S. Mary's Hall.

BY HENRY BUDD.

CONCLUDED.

On June 9th, the Committee presented a careful and elaborate report, which after reciting the appeal for relief of the two educational institutions, the Hall and the College, from their pecuniary difficulties, the terms upon which such relief was asked, and the conveyance of S. Mary's Hall, set forth the opinion of the Committee (1) that the corporation had power to manage "a female school of the character contemplated in the address and such as S. Mary's Hall" (2) that it was the duty of the Trustees to assume the management, and that they were committed to such assumption, charged therewith as a trust, by the acceptance of the deed conveying to the corporation S. Mary's Hall and Riverside; (3) that such management could be best discharged through an executive committee, to be appointed by the Board, aided by a financial agent of their own appointment, the academic conduct of the institution to be under the management of a principal, who should be chaplain and head of the family as heretofore, such principal to be appointed by the Trustees on the nomination of the Bishop and recommendation of a majority of the executive committee, unless no such nomination were made, in which case any trustee might nominate. Coming to the question of the relation of the Bishop to the school the report continued.

"4thly: That the Rt. Rev. the Bishop of the Diocese shall be the president of S. Mary's Hall, but free from all responsibility as to the teaching or discipline of the establishment, for which the principal and executive committee shall be accountable.

"The predecessor of the present Bishop whose ardent zeal for the advancement of Christian education finds its noblest record in S. Mary's Hall, held an abnormal relation to it, which throws but little light to guide our present action. In its origin, the Founder and owner of the Hall, his will called the institution into being and guided its management. When circumstances caused him to relinquish this ownership and the institution, organized and in active operation, was transferred to the hands of friends, who by purchase became its proprietors, he still aided in its

management and participated to some extent in its direction. Your committee however think it inexpedient that the Bishop should now be charged with the active duties of the establishment or held responsible for its conduct.

"They recommend that as President and Visitor, he shall be its Spiritual Head and Pastor: that he shall preside at examinations and commencements, which shall be conducted under his directions; that he shall confer degrees and sign testimonials; visit the institution, observe its order and management, making such suggestions as he may see fit to the executive committee, Principal and Trustees; that when present he shall, in his discretion, conduct the religious services of the chapel; the religious teaching and exercises of the institution to be at all times conducted according to his general directions and subject to his control, except so far as they may be provided for by express statutes or by-laws.

"The standing and character of the institution will much depend upon this religious teaching and oversight of the chief Pastor of the Diocese. The services to be thus given cannot be too highly appreciated and make it proper that this additional suggestion be made, to wit: that, as a matter of right, at all times the President shall be entitled to place in the Hall (as also in the College) his children or others, members of his immediate family, to be there educated free of charge."

Upon the presentation of the report the Board of Trustees passed resolutions providing for the appointment of an executive committee of five, and thus defined the rule of government of the Hall.

"3. That said committee be charged with the general control of the institution and the management and control of its fiscal and economical departments: that all powers pertaining to the management of the institution necessary to be exercised, during the absence of the Board of Trustees or when the Board is not in session shall be vested in this committee who shall be responsible and report to the Board annually or oftener if required.

"4. That the academical conduct and discipline of the institution shall be under the management of a principal who shall be the chaplain and head of the family as heretofore; that such Principal shall be appointed by the trustees of the College on the nomination of the Bishop and recommendation of a majority of the Executive committee: In case no nomination is so made or, if made, is disagreed to, the

Board of Trustees may elect a principal, on the nomination of any of its members.

"5. That the Rt. Rev. the Bishop of the Diocese shall be the President and Rector of S. Mary's Hall, but free from all responsibility as to the teaching or discipline of the establishment, for which the Principal and Executive committee shall be accountable. That as President, Rector and Visitor the Bishop shall be its Spiritual Head and Pastor: that he shall preside at examinations and commencements, which shall be conducted under his directions, confer degrees and sign testimonials: that he shall visit the institution, observe its order and management and make such suggestions as he may see fit to the Executive committee, to the Principal and to the Board of Trustees: that when present, he shall, in his discretion conduct the religious exercises of the chapel; the religious teaching and exercises of the institution to be at all times according to his general directions and subject to his control, except so far as they may be provided for by express statutes or by-laws."

This action of the Board settled the question of the government of the Hall and this episode of its history is interesting as showing the high sense of their duties entertained by the trustees. While an opportunity was offered to place both work and responsibility upon the willing shoulders of Bishop Odenheimer, they knew that they were trustees of the work of Christian education for the benefit of the community and of the Church, bound also by the solemn pledge involved in the address and by their acceptance of the deed conveying to them the property of the Hall. The responsibility resting upon them they could not honestly evade; they could not, as honest trustees, place control elsewhere than in themselves and then, if things went wrong, absolve themselves from all blame because they had not actively taken part in the wrong doing. They, therefore, resolved that what had been the history of so many boards of charities or of educational institutions should not be the history of the S. Mary's board, namely, that a board came together simply to nod approval of the work of its employees, without a thorough examination, through the instrumentality of some of its own members, of what that work was and how far efficiently and how far negligently it was performed, while the members of the board lent their highly respectable names as endorsements of what they knew not. The Board, in 1860, acted as men charged with a real responsibility for the advancement of Christian and Churchly education must have acted, if their duty was to be performed and not ignored.

In accordance with the law laid down by the trustees and which is still the law, except that the bishop has been made a member of the Executive Committee, the work of the school was continued. The Executive Committee managed the school in the recess of the Board and the internal government was confided to the Rev. Elvin K. Smith, as Rector, Mr. Smith having been the associate of Bishop Doane in the work of the school, while the bishop, residing at Riverside, was the visitor in religious matters. An attempt was afterwards made to re-open the question, in 1862, under guise of a resolution for the appointment of a committee to report in whom was vested the power of employing and dismissing teachers. This resolution was, however, laid upon the table. Under this system, the school prospered and the number of the pupils grew apace. In 1866 the number of pupils was 175; in 1869—205; in 1871—209; in 1872—212. In 1867, the matter of enlarging the accommodations of the school was taken up and arrangements were made for the erection of the present "new" dormitory building. In 1868, the building was underway and the matter of the enlargement of the chapel was referred to the Executive Committee with power to act.

In 1861, the Board passed a by-law requiring the appointment of a committee on examinations, which committee for some years actually attended the examinations of the girls, and did not shrink from criticising, as well as approving, as appears by the report of the committee in 1862 signed by the Rev. Drs. Mahan and Hoffman and by Mr. Edward Burd Grubb. At the same meeting, that of 1862, a rather amusing report upon the vacations of the College and the Hall was presented. At that time, the vacations of the two institutions were not contemporaneous. It was proposed to make them so. This proposition was opposed by the Rector and teachers of the Hall. A committee was appointed, whose report was in accordance with the wishes of the Rector, and contained the following language: "It does not appear that there is any necessity for applying the same rule to both institutions. While there are some advantages in making the one conform to the other, there are also some disadvantages. For example it might seem desirable that brothers and sisters in the College and Hall, should go to and from their homes at the same time; yet the experienced Principal of the Hall and his tried associates, the teachers, decidedly object to such an arrangement. The services the boys might render: as protectors or escorts, are more than counterbalanced, it is thought, by a natural disinclination on their part to confine their attentions to their sisters." The boys and girls do not seem to have been consulted. In 1865, by resolution, the Principal of the Hall was given a seat, without a vote, at the meetings of the Board.

In 1867, the health of the Principal requiring a rest, the Executive Committee gave him leave of absence from May until October, together with an appropriation towards the expenses of a visit to

England, as a slight acknowledgment "of Mr. Smith's invaluable services through so many years of patient labour to St. Mary's Hall." In the absence of Mr. Smith, his duties were performed in part by Prof. Hyde and in part by Misses Stanley and Ogden.

In 1870, by resolution the "Rt. Reverend President" was made a member of the Executive Committee, which committee does not seem to have been elected annually, until the change in its constitution in 1878, when a by-law was passed declaring that it should consist of the bishop and four members to be annually elected.

In 1874, the diocese of New Jersey was divided and Bishop Odenheimer electing to take the new diocese of Newark or Northern New Jersey, his connection with S. Mary's Hall ceased. Bishop Odenheimer's successor, Bishop Scarborough, declined to occupy Riverside, and established his home at Trenton, which, of course, deprived the Hall of the immediate episcopal supervision in religious matters which it had formerly enjoyed. The new bishop, however, placed himself in very close touch with the school and made to it frequent visits and soon won the hearts of the girls, drawing forth from them manifestations of affection, which to those have been, like the writer, privileged to see them, were very pleasant indeed to behold. To see the bishop come up through the garden in the rear of the Hall with a group of girls around him, one carrying his satchel, another his hat, and all bright, cheery and laughing, while he was all smiles and good nature (as indeed how could he help being?) was, and it still is, a sight most happily suggestive that the relation of Spiritual father and childhood had not been destroyed by the fact that the father was no longer immediately at hand.

In 1876, Miss Nancy M. Stanley, Vice-Principal of the Hall, who had before tendered her resignation but had been induced to withdraw it, again resigned, and her long and valuable services were duly acknowledged by a resolution of the trustees; while the former pupils of the school have kept her name and memory before their successors by the memorial tablet in the chapel.

The dark days of the Hall now came on. Owing to bad drainage, an epidemic broke out in the school, and though the cause of the evil was removed, yet the ill name given to the school by its temporary existence was not so easily got rid of. The number of pupils fell off. The funds diminished. The trustees felt compelled to issue some \$35,000 of bonds, secured by a mortgage upon all of those parts of the school and college property which were subject to mortgage. In 1878, the College having been closed some time previously, the Executive Committee reported that the Hall had opened with a still diminished list of pupils, that it had reduced all salaries twenty-five per cent. and dismissed all employees not absolutely needed for the conduct of the school, but that, notwithstanding all endeavours, while the current expenses might be met, yet interest on the bonds could not be paid. In alarm, one of the trustees moved that the school be closed at the

end of the current term. But the Board was not prepared weakly to surrender or to cease its efforts in the cause of Christian education, it recognized its duty to the Church, and, instead of passing the resolution to close, it appointed a committee, consisting of the bishop and four other members, to make an effort to liquidate the debt. In 1879, the Rev. E. K. Smith resigned the Rectorship of the Hall and, at the same special meeting at which the resignation of Mr. Smith was presented, an offer was received to rent S. Mary's Hall, which offer does not seem to have been given serious consideration, the trustees perhaps being, even then, fully persuaded of the illegality of such a lease. At the regular annual meeting of 1879, the Executive Committee reported that it had accepted the resignation of Mr. Smith, and the following minute was placed on the record.

"For twenty-one years the Rev. Elvin K. Smith has devoted himself with untiring energy and zeal to the interests of S. Mary's Hall. Under him as Rector and Principal the school has accomplished a grand work in sending out hundreds of educated Christian women into all parts of the country. The discipline has been ministered with parental carefulness and impartiality, the religious training has been thorough and conscientious.

"In accepting his resignation of a position so long and honourably filled by him, the Trustees desire to put on record some expression of their grateful obligation to one who has done so much for the cause of Christian education here and who as their associate in responsibility has always gladly borne more than his share. Chosen of Bishop Doane—the Founder of S. Mary's Hall—as his helper and co-worker he has consistently and loyally carried forward his plans and built upon the strong foundation which he laid. In relinquishing a post so long and so faithfully held, the Trustees beg most cordially to assure him that he carries with him the confidence and esteem both as man and educator and a Priest in the Church of God."

The trustees determined, after Mr. Smith's resignation, to depart from the system which had prevailed and elect a woman Principal. The choice of the Board fell upon a graduate of S. Mary's, Miss Mary Rodney of S. Helen's Hall, Oregon.

Miss Rodney declined the position and so the change, which afterwards took place, was postponed. The Executive Committee then appealed to the Rev. John Leighton McKim, one of the trustees, to take up the work, which was apparently in desperate straits. Mr. McKim responded nobly to the appeal. About that time there were some eleven pupils in the school; at the end of Mr. McKim's first year, he was able to report the pupils for the first term at 62 in number, viz.; Boarders 39, Day pupils 23, for the second term at 70, viz., 45 Boarders, 25 Day pupils. In 1881, the number of pupils had risen to 80, (52 Boarders), in 1882 to 87 (69 boarders) in 1883 to 104, (78 boarders) and at the trustees' meeting of 1883 the debt committee reported that since 1879, the school had been self-support-

ing, and it further reported that the committee had succeeded in inducing some of the holders of bonds to present them to the Hall and others to agree to sell them to the committee at reduced rates. The work done by this committee (Robt. H. McGrath, Esq., Chairman; Rev. J. Leighton McKim and the Hon. J. Howard Pugh, M. D.) was most arduous and of inestimable benefit to the Hall. At the meeting of June 10, 1885, the Rector made a proposition to lease the Hall. This proposition apparently met with the approbation of the trustees present who passed resolutions, reciting that it was the sense of the Board that the Hall should be leased for a term of years for the purposes of Christian education and appointing a committee to consider the legal question involved and, if found legal and practicable, to report a plan for carrying the sense of the Board into effect. This committee (Messrs. McGrath, Littell and Merritt) reported at an adjourned meeting held June 26, 1885, that, under the deed by which the property was held, a lease was *ultra vires* as to the trustees, and, beyond that, as by the charter the entire management of the affairs and concerns of the Corporation were vested in the trustees, they could not, even if a lease of the premises on which the school was carried on could be made; "so dispose of the school as to confine their duties to the receipt and disbursement of the rent but they must reserve in themselves visitatorial powers over the school and the modes of instruction therein," and, after a careful consideration of the duties and powers of the trustees, concluded against the legality of the proposed lease. This ended the consideration of the lease. In other words, when brought face to face with a proposition to have an easy time by casting the duties incumbent upon them to maintain and govern a school for the purpose of Christian education upon the shoulders of a lessee, the trustees recognized their responsibility in the forum of conscience and concluded to bear the burden and perform their duty.

In 1887, the Rev. J. L. McKim resigned the Rectorship and the selection of a new principal was referred to the Executive Committee. That Committee selected Miss Julia G. McAllister, who entered upon her duties in the summer of 1887. She was a lady of rare tact and of lovable qualities; she had the faculty of endearing herself to the girls; an excellent churchwoman, zealous in the service of the Church, the Churchly character of the school suffered no derogation during her administration. The change from a Rector to a Principal as the executive officer of the Hall made necessary a new officer, the chaplain, and, by arrangement with S. Mary's Church, the chaplain was at the same time an assistant in the parish, making another link between the two organizations, and emphasizing their connection which had been before symbolized, in one way amongst others, by the bestowal upon the Rector of the Hall of a stall in the choir of the Church. Under Miss McAllister, the home life of the school was rendered a more prominent feature than it had

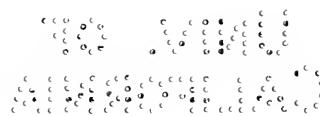
been since the time of Bishop Doane and a very charming home life it was. There was perhaps a little relaxation in the severity of the studies, and Butler's Analogy no longer taxed the memories and reasoning powers of the girls. A change also took place in the character of the examinations. Instead of being conducted with formality in the presence of a committee of the Board, at the suggestion of Miss McAllister they were private, and informal visits were paid to the class-rooms on behalf of the trustees by one or more of their number. This system of visitation, continued through the Principalship of Miss McAllister and Miss Titcomb, very pleasantly, brought the Board into an informal touch with the school and constituted an assurance to the parents and guardians that the trustees were alive to their duties of supervision. The present Rector, however so strongly objected to any inspection of the school of the above character, that this year no visit has been paid on behalf of the committee of examinations, but a return to the old practice was resolved upon by the committee and the Rector has been directed to send schedules of the examinations to the committee some weeks in advance of the time of their being held, so that the examinations may be held in the presence of one or more members of the committee. It is questionable whether this is so good a system as that lately in vogue which embraced, beside the visits, the sending of the examination papers to the members of the committee, as directed by the chairman, and the inspection of said papers by the members. Miss McAllister resigned in 1890 to take the headship of Miss Reed's School in New York City. She was succeeded by Miss Charlotte Titcomb. Under Miss Titcomb, was begun a college preparatory course. One effect of this was to lower a little the standard of the school, considered as a school in which most of the pupils would receive their final instruction before going out into the world, for example, trigonometry was taken from the mathematical course, and it was proposed that the girls should no longer read Horace's Odes, but this was so strongly opposed by one of the trustees, who argued that the result of it would be to give the non-college-going girls such a very limited acquaintance with Latin poetry, one author and one meter, that Horace was retained, with the approval of the Principal, and very good work continued to be done in the Latin department under Miss Ross and her successor, Miss Murphy. During Miss Titcomb's administration, one of the first additions to the teaching staff was Miss Beulah Starkey, who was the German and English under-teacher and who is at present, as Mrs. Fearnley, the lady Principal of the school. During the latter years of Miss Titcomb's Principalship her health was not so good as could have been wished and, in the winter or spring of 1900, she tendered her resignation, which was accepted. The trustees then went back to the old system of a clerical head of the school and the Rev. John Fearnley, an Englishman by birth, but whose orders

are American, and whose degree, M.A., is we believe from the University of the South, was called from his parish in Louisiana to the Rectorship. Mr. Fearnley accepted and entered upon his work in the fall of 1900, and a gratifying increase in the number of scholars followed, as against less than thirty boarders in 1899-1900, more than forty were upon the rolls for 1900-01. For the present year (1901-02) the number is somewhat smaller. This, of course, is a poor showing compared with the days of the Hall's prosperity, but still we may hope that we see signs of an upward tendency which will be pursued if S. Mary's Hall be true to the object of her existence and to her traditions. There are many merely secular schools throughout the country who do their merely secular work well, and under circumstances more favourable from their point of view than those of S. Mary's. There are many fashionable schools, to which girls, who desire to use the closing years of their school life in making acquaintances who will be useful to them from a "society," rather than a social, point of view, may be sent, with a much better prospect of the accomplishment of their purpose than at S. Mary's. S. Mary's never was and has never been intended to be what is known as a "fashionable" school. She was never intended to be a mere training school for the entry of girls into college. Although she has prepared girls for college, her main duty has been to the much larger class of girls who do not expect to enter college, but to go from the loved halls on the banks of the Delaware into home life or to work. S. Mary's object has been to make of girls, educated Christian women, to so ground them that they will ever be faithful daughters of the Church, and who can tell, in these latter days of, what we may call, tumultuous womanhood, how precious, how priceless to the community, are women, whose ideal of womanhood is the Blessed Virgin the handmaid of the Lord, who, in all her devotion, was thoughtful and studious, for she "pondered all these things in her heart"? May S. Mary's be ever faithful to her first, true inspiration, may she ever send to the world graduates who are first Churchwomen, and then scholars—and if they be the first, they must be the second, for Church work is honest work—and a Church school, of all others, must insist on the best character of work and instruction. If S. Mary's so remain faithful she must succeed, for there will ever be a class of parents who desire for their children not merely secular, but true Christian, Churchly training, and there will come to S. Mary's Hall, many, many young girls, who will join the veil-wearing procession of those who daily pour into the Chapel of the Holy Innocents, who receive the Blessed Sacrament at its Altar, and who, on commencement, follow the banner of the Blessed Virgin and Child, and meekly kneeling before the Chief Pastor of the diocese receive his benediction before they pass from school life, with its protection and, at S. Mary's, its sanctifying influence to the busy world without.



THE REV. ELVIN KEYSER SMITH, M. A.

Born in Philadelphia, S. Mark's Day, 1826. Graduated at the General Theological Seminary, June, 1851. Ordained Deacon by Bishop Doane in Christ Church, New Brunswick, S. Peter's Day, 1851. Ordained Priest by the same Bishop in S. Paul's Church, Camden, May 23, 1852. Appointed Missionary same day to South Camden, where he founded S. John's Church, and was its Rector until 1858. Principal and Rector of S. Mary's Hall, 1858 to 1879. Rector of S. Andrew's Church, Lambertville, 1879-1896. Rector Emeritus, 1896-1900. Senior Presbyter of the Diocese by Canonical residence, 1885-1900. Trustee of the General Theological Seminary, 1869-1900. Departed hence in the Lord on the Feast of the Annunciation, 1900, and buried in S. Mary's Churchyard, Burlington.





CHURCHYARD
in Winter





NEW S. MARY'S
in Winter

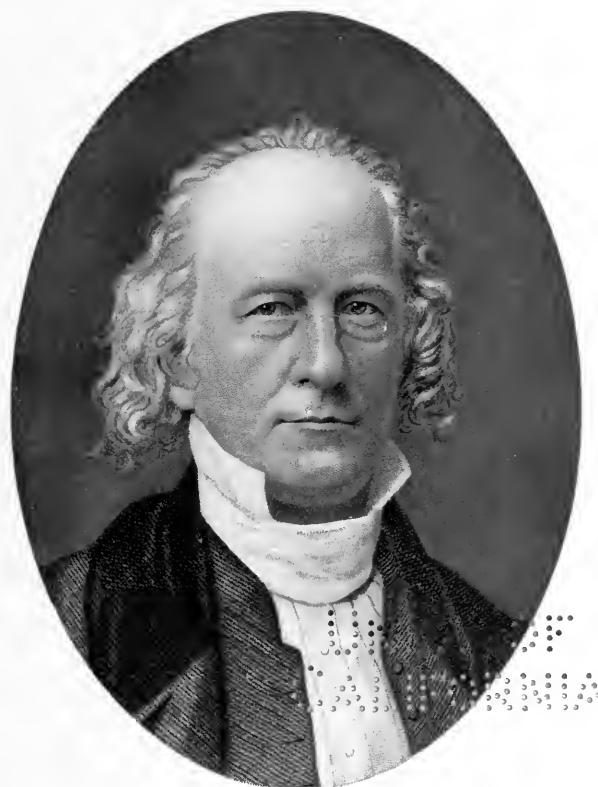




COLONEL DANIEL COXE
Son of Dr. Daniel Coxe, of London

Born in 1673 and Baptized in Church of S. Botolph Aldersgate, London, on August 31, 1673. Came to America in 1701 to look after his father's interests in New Jersey. At different times was member of Royal Council. Was Associate Justice of Supreme Court of New Jersey from 1734 to time of his death. Was Provincial Grand Master of Freemasons of the Middle Colonies, Appointed 1730. He was also one of the Vestrymen named in the first Charter given to S. Mary's Church by Queen Anne and was one of the best members and benefactors of this Parish. He died April 25, 1739 and was buried in front of the chancel of the Old Church.





THE RT. REV. GEORGE W. DOANE, D. D., L. L. D.

8th Rector—1833 to 1859

And Second Bishop of New Jersey





PARISH SCHOOL CHILDREN
Returning from Matins



The Story of S. Mary's Parish.

BY THE REV. GEORGE MCCLELLAN FISKE, D. D.

THE TRANSITION PERIOD CONCLUDED.

In 1784, Samuel Roe was engaged as Lay Reader, and in September 1785 having been ordained Deacon and Priest, served S. Mary's Parish until "sometime after July 28, 1786," when, "a difficulty having arisen between Mr. Roe and his people, the connection between them was dissolved." For upwards of a year after this, the Rev. Samuel Spraggs, ordained with Mr. Roe at New Haven, by Bishop Seabury, officiated temporarily, in connection with his charge at Mt. Holly. On September 27 and 28, 1786, the third "Convention of the Protestant Episcopal Church in the State of New Jersey" was held in S. Mary's Church, Burlington, the first having been held at New Brunswick, July 6, 1785, and the second at Perth Amboy, May 16-19, 1786. We are now in the infant days of Diocesan life. At this Burlington Convention, communications from the English Archbishops to the General Convention were read, and Delegates to that Convention, to be held at Wilmington, Del., October 10, 1786, were elected. In 1787, the Vestry of S. Mary's recommended Mr. John Wade to the Rt. Rev. Bishop White for Holy Orders, the Mt. Holly congregation joining with them in the recommendation, and at Easter, 1788, Mr. Wade was engaged to minister in S. Mary's Parish. At the same meeting a Committee was appointed to confer with Bishop White that he might nominate a Rector, and also to arrange with the Vestry of S. Andrew's Church, Mt. Holly, for the services of the Rev. Mr. Spraggs, until "a minister can be procured."

The only record of Mr. Wade's incumbency is that of one baptism.

The next *Rector* of S. Mary's was the Rev. Levi Heath, supposedly an Englishman, ordained both Deacon and Priest by the Bishop of Hereford, 1783 and 1784. Mr. Heath was "settled as minister," April 13, 1789, having officiated for some months previous. He was the Preacher at the Eighth New Jersey Convention, held in Newark, June 1, 1791. There is little to be told of Mr. Heath or of the events of his Rectorship, which came to an end April 1, 1793, according to a formal agreement, made between the Rector and Vestry on October 1, 1792. The Rev. Henry Van Dyke became Rector of S. Mary's, July 1, 1793. The Church at Moorestown came also under his care, and to some degree, that at Mt. Holly. Mr.

Van Dyke was a person of distinction. The son of Richard Van Dyck (or Dyke) and Elizabeth Strang (or L'Estrange) Van Dyck, he was a descendant of Franz Claessen Van Dyck. He was born in Nassau Street, New York City, in 1744 and was graduated from King's, now Columbia College in 1761.* First, a lawyer, he forsook that profession to obey a vocation to Holy Orders, and at the age of forty-one was one of the first four clergymen of the American Church ordained by Bishop Seabury, August 3, 1785.

Mr. Van Dyke served at Peekskill, N. Y., and at Perth Amboy and New Brunswick, N. J. Of the Ninth New Jersey Convention in Christ Church, New Brunswick, June 6, 1792, he was the President.

He is thus described by his granddaughter: (Mrs. Cornelia Van Dyke Clark of Mt. Holly). "Mr. Van Dyke was a man of deeds rather than words, quiet and reserved, almost to austerity in his deportment and a close student. He possessed the power of inspiring the fullest confidence, even in the humblest of his flock, and intercourse always ripened into attachment. He was slightly above the medium height, dark complexion, with a deep-set, calm, penetrating black eye. He was a sound, staunch Churchman, 'High Church' in his views." In 1792 he received the degree of S. T. D. from Rutgers College. On August 10, 1796, Dr. Van Dyke resigned his Rectorship, at Burlington, to accept that of S. James' Newtown, L. I., which he held until 1802. He was the warm friend and follower of the great Bishop Hobart and was an excellent specimen of the learned Priest and cultivated gentleman of that day. After he left Newtown, he lived in New York City, where he died, September 17, 1804, at No. 4 Cedar Street, and was buried in Trinity Churchyard.

We are brought now to the verge of the Nineteenth Century. The Colonies have passed through the furnace of war's affliction into the Nation of the United States. The Church has passed from its wanderings in the wilderness, as scattered congregations, to the beginnings of Diocesan organization and National Church autonomy, under the loving care of Bishops of its own. State policy has ceased to afflict it.

We see, at this point, the Parish of S. Mary's prepared to go forth in the widening paths which a freer and fuller ecclesiastical and civil life are opening

*These data in regard to Mr. Van Dyke's parentage and descent have been furnished by one of his descendants (Mrs. Henry C. Payne, wife of the Postmaster-General of the United States), in correction, according to later genealogical researches, of some dates and names given in Dr. Hills' history —G. McC. F.

to her feet. The years, which we have just now been reviewing, while full of anxiety and distress to the Church, (and many souls must have suffered much in those days) have left picturesque touches on the page of history. The British scarlet and the Continental buff and blue were seen in the streets of Burlington. The courtly Franklin, the illustrious Washington, the chivalrous Steuben, were known by face to the quiet town. November 14, 1781, there was baptized in Burlington, presumably in old S. Mary's Church, an infant boy, James, son of John and Martha Lawrence, who in after years, was to add his name to the shining roll of American heroes, as his cry of "Don't Give Up the Ship" rings out from the deck of the Chesapeake, to rouse all ages of his countrymen to deeds of patriotic valour. On September 15, 1789, there was born, in Burlington, James Fenimore Cooper, destined to become one of the greatest figures in American literature, and to invest early American history with the romance of that truth, which is stranger than fiction. Mr. Cooper came of a family of Friends, but was baptized, Ash Wednesday, 1851, in Cooperstown, N. Y., and confirmed the same year by his brother-in-law, Bishop De Lancey, of Western New York.

One other event of the last years of the eighteenth century in Burlington may find chronicle here, and that is the establishment of the Burlington Academy. This was to all intents and purposes a Church School. It was inspired and promoted by churchmen, and it seems to have been the foreword of that educational activity, which has made Burlington famous so many years. The Prospectus and Subscription List are dated May 5, 1792. The institution was established "with design to lay the foundation of a liberal education." The building stood, as above stated, on ground leased from S. Mary's Parish. The Rev. Mr. Van Dyke was the president of the corporation. The first trustees were, Joshua M. Wallace, Jno. Lawrence, Joseph Bloomfield, Wm. Coxe, Jr., William McIlvaine, Wm. Griffith, and Joseph McIlvaine. And among the other subscribers are such names as those of Bowes Reed, William Bard, Daniel Ellis, Frederick Frelinghuysen, James Kinsey, and many others. The Academy, a building of brick, was opened about 1795, and "maintained, for 30 years, an English and classical school of the highest order."

"The principals of this institution, as nearly as can be learned without records, were William Staughton, John Michael Hanckel, Christian Hanckel, Jonathan Price, Elias Crane, Cleanthes

Felfth." The grave of John Michael Hanckel is in the churchyard, while Christian Hanckel lived to become a very distinguished Priest and Doctor of the Church. He received baptism in S. Mary's, February 11, 1811, and became a candidate for Holy Orders, October 12, 1812. Long connected with the Diocese of South Carolina, he died in 1870, aged 82 years.

The Wharton Patriarchate.

"Unanimity and brotherly love continue to flourish in our little Church-circle and claim our thanks to the Author of Peace."

Rev. C. H. Wharton, D. D.

A new chapter in the life of S. Mary's Parish opens with the Rectorship of the Rev. Charles Henry Wharton, D. D., who was elected to that office on September 5, 1796. On March 15, 1798, he records himself in the *Parish Register* as having arrived in Burlington with his family. Here he lived and labored until his death on July 23, 1833.

Dr. Wharton's is a lustrous name, not only in the history of S. Mary's, but also in that of the American Church. Of gentle blood, born May 25, (O. S.) 1748, in Maryland, of an ancient Roman Catholic family, educated in France and Flanders, ordained to the Diaconate and Priesthood in the Roman Church, resident some time in Worcester, England, conforming finally to the Anglican Church in the United States, he were a training and an experience, varied, rich and cosmopolitan. Dr. Wharton was prominent both as a scholar and as an ecclesiastic.

There is still in existence his certificate of honourary membership in the American Philosophical Society, bearing the signatures of Benjamin Franklin, President, and William White, one of the Vice-Presidents.

In 1785 he declined an invitation to be principal of the Episcopal Academy of Philadelphia. In 1801, he was elected president of Columbia College, New York, which he accepted, and where he presided at one commencement, but resigned in the course of that year; and the Vestry of S. Mary's having agreed to certain proposals of his, regarding his permanent maintenance, he decided to remain in Burlington. In 1803, he was offered the principalship of the College at Beaufort, South Carolina, with the Rectorship of the Parish there, but declined. In the councils of the Church Dr. Wharton held a conspicuous place. During his Rectorship of Immanuel Church, Newcastle, Delaware, he served as a member of the General Convention of 1785, where we find him on the committee to "prepare and report a draft

of an Ecclesiastical Constitution for the Protestant Episcopal Church in the United States," on the committee "to prepare a Form of Prayer and Thanksgiving for the Fourth of July," and also on the committee "to publish the Book of Common Prayer with the alterations, in order to render the Liturgy consistent with the American Revolution and the Constitutions of the respective States."

As a New Jersey Priest, we find him still a leader. In 1805 he presided over the Diocesan Convention held in S. Mary's on June 5th, where he was chosen one of the "Representatives to attend the General Convention," and president of the Standing Committee, Dr Wharton's pastorate in S. Mary's was a path of peace and progress. In 1799, a parsonage (now the Guild House of the Parish) was built at the corner of Broad and Talbot Streets, costing "\$1,217-6-9."

This building was hallowed by the life and death within its walls of the venerated Dr. Wharton, by the residence therein of the illustrious second Bishop of New Jersey, and has been further immortalized by the sending forth from it to the world of the First American Edition of Keble's "Christian Year," under the Editorship of Bishop Doane. The American Editor's Introduction is dated S. Mary's Parsonage, Burlington, July 1, 1834, and the inscription from the same place, May 27th, (Bishop Doane's birthday) 1834, as follows :

"To
My next friend
And more than brother
The Rev. William Croswell,
Rector of Christ Church Boston,
These pious breathings
of
a kindred spirit
Are most affectionately inscribed
G. W. D."

In the Summer of 1810 plans were adopted and put into execution for the enlargement of the Church. This work included a new pulpit, which was probably a very doubtful "improvement." Bishop McIlvaine says, "the old pulpit and desk with its English sounding-board" were taken down, and "a new and outlandish thing (a carpenter's device)" put up. The extension of the Church was completed and worship in it resumed on April 28, 1811. The result, in size and appearance, is thus described. "The Church after this addition, having been increased in size three times, was in the form of a rectangular parallelogram, extending East and West sixty-three feet three inches, and North and South thirty-three feet four inches; having at the East end

a chevet, or semi-circular termination, in which was placed the chancel. At the West end was the choir, over which (supported by large square pillars, rising through the roof,) was fixed the belfry."

In 1820, a new organ, costing nearly \$500 was placed in the Church. An event, during Dr. Wharton's Rectorship, of great and permanent importance to the welfare of the Parish was the conveyance to the Parish, on April 13, 1803, by the Society for the Propagation of the Gospel, of their historic landed property in Burlington, which has since formed the dower of S. Mary's.

Another memorable institution associated with Dr. Wharton's Rectorship, is the Sunday-school. This was organized in the Spring of 1816, chiefly through the efforts of Mr. Charles Pettit McIlvaine, then a student at Princeton, and afterwards Bishop of Ohio. The school was held in the Academy building.

Testimony to the prosperity of S. Mary's Parish, during what we may fitly call the Wharton Patriarchal Dispensation, is abundant. The Rector speaks of "devout attention in general paid to Divine service, and to the rubrics of the Church." During his time that flame of Missionary zeal long since traditional in the Parish, seems to have been kindled. He speaks of "an association of young ladies in aid of the Missionary Fund," and of "a respectable sum raised—as the fruit of their edifying industry,"—\$50 of which they have appropriated to constituting their Rector a Patron of the General Domestic and Foreign Missionary Society." He says "a spirit of genuine religion is increasing in this congregation"—The Diocesan Committee on the state of the Church, in 1814, "with pleasure proceed to the state of S. Mary's Church, Burlington. This congregation, long respectable and flourishing, continues to preserve its rank among the first in the diocese, as well with respect to the number and piety of its members, as the value of its funds, and the decency and neatness of its Church." Dr. Wharton repeatedly reports the regular attendance and increasing attachment to the Church. In 1821, Bishop Croes, in his Convention Address, says, "the congregation of S. Mary's is in an increasing state."

Dr. Wharton lived to see three Bishops elected for New Jersey. The first, the Rev. Uzal Ogden, D. D., chosen at a Convention in New Brunswick, August 15 and 16, 1798, failed of confirmation by the Church. At the Convention August 30, 1815, in S. Michael's, Trenton, at which the Rev. Dr. John

Croes was elected, Dr. Wharton preached the sermon. And again just as his sun was sinking in the West, he hailed the new day, which rose for S. Mary's Parish, for the Diocese of New Jersey, and for the whole American Church, when the Rev. George Washington Doane, D. D., Rector of Trinity Church, Boston, Mass., was elected Bishop of New Jersey, in Christ Church, New Brunswick, October 3, 1832, and consecrated in S. Paul's Chapel, New York, on October 31st, of the same year.

Dr. Wharton was twice married. His first wife died soon after his removal to Burlington, on June 2, 1798, in Philadelphia, and lies buried in S. Peter's Churchyard. On November 28, 1799, he was married to Miss Anne Kinsey, of Burlington. His seven and thirty years at Burlington form an interesting and distinct period of National, Diocesan, and Parochial life. It covered the early years of the Republic, the Death of Washington, and the Episcopate of Bishop White, who visited Burlington in Dr. Wharton's day, officiated at his burial, and soon followed him to the grave. It was the age in Burlington history of Elias Boudinot, Dr. Wm. S. Coxe, Joshua Maddox Wallace, the McIlvaines, and many other persons and families of note. It was the age—the last age—of the Parish clerk—the office closing with Thomas Aikman. Dr. Wharton died on July 23, 1833, nine days after the birthday (July 14, 1833), as Dr. Pusey and his fellows kept it, of the Oxford movement—that mighty, monumental revival which has become one of the splendours in the history of the Catholic Church, and which was to have Burlington for its Transatlantic home and for its gallant champion and leader on these shores, that youthful prelate, whose welcome to New Jersey and to Burlington, Dr. Wharton lived just long enough to give. In striking contrast and significance, as if the conjunction of the old order and the new, Bishop White and Bishop Doane officiated together at Dr. Wharton's funeral. He was buried in a spot, which subsequent changes in the building have brought beneath the Church. His library he bequeathed to the Parish, and also the bulk of his property, after the death of his wife and the payment of \$1,000 to the Domestic and Foreign Missionary Society.

On the south side of the sanctuary of the new S. Mary's a window set apart and inscribed by Bishop Doane as follows: "*In Memoriam Rev. Caroli Henrici Wharton, D. D. Hujus Ecclesiae Rectoris, A. D. MDCCXCVI A. D. MDCCXXXIII,*" has been during a recent Rectorship (Dr. Hibbard's)

filled with richly coloured English glass. Dr. Hills records for preservation the following inscription, prepared by Bishop Doane for a mural tablet, never yet erected:

"Behind this Chancel
rests the mortal part of
CHARLES HENRY WHARTON, D. D.,
who died July 23, 1833,
aged 86 years;

during 37 of which he was Rector of this Church,
A finished scholar,
An elegant writer,
A sound divine,

A faithful preacher of the Cross;
in peace and meekness, purity and charity,
in childlike simplicity and unaffected piety,
a daily example of the lessons which he taught;
while he lived, the faithful servant of this Church,
and, at his death, its generous benefactor;
such was he

whose name this stone commemorates,
and whose virtues

are embalmed in the affections of his people."

The Hon. Horace Binney thus describes Dr. Wharton: "I had a most agreeable impression of his eminently well-bred manners and carriage—of the quiet tone of his conversation and of his occasional flashes of gentle humour with the least possible infusion of satire in them to give them the more point. I thought I discerned in him at all times the influence of the foreign college in which he had received his religious education, in toning down his manners and conversation so as to obliterate from them everything abrupt or angular or strikingly salient. His height in mid-age must have been I think, five feet, five or six inches. In the advanced age at which I knew him, his head drooped a little, and his person inclined in the same direction for some distance below the shoulders. He did not stoop, but he was a little bent. His form was slight and valetudinary, but without emaciation. His eyes, were, I think, pale-blue or gray, his complexion fair, and the anterior part of his rather fine head was bald. He wore powder, and his dress was at all times scrupulously neat and appropriate. I do not recollect a more gentlemanly figure, or a more benevolent and trustworthy countenance. As he used to pass up the aisle, the only aisle of the old Church, on Sundays, to the Chancel at the Eastern end, in his black gown, powdered hair, and hat in hand, inclining with a gentle bow to the one side and the other, towards the parishioners whom he saw in the pews to receive him, nothing could be more gracious and paternal."

Well may S. Mary's cherish the memory of the Wharton Patriarchate!

To BE CONTINUED.



THE REV. EUGENE AUGUSTUS HOFFMAN, M. A.

10th Rector 1863-1864

Now the Very Rev. Dean of the General Theological Seminary, New York





IN THE CHURCHYARD



CHURCHYARD AND WOOD STREET
After the great storm of February, 1902



TOMBS OF BISHOP DOANE
and others of his family





THE REV. WILLIAM CROSWELL DOANE, B. D.

9th Rector—1860-1863

Now the Rt. Rev. the Bishop of Albany





THE NEW CHURCH

Soon after completion—From an old print



The Story of S. Mary's Parish.

BY THE REV. GEORGE McCLELLAN FISKE, D. D.

THE ZENITH.

"The effective influence of the Episcopal office in strengthening and extending the Church."

"The triumph here achieved has been the triumph of the Gospel in the Church."—BISHOP G. W. DOANE.

The era of S. Mary's on which we now enter is a very brief one of less than twenty-seven years. It is not merely Parochial, but Diocesan, National, Catholic—Church history. It is the history not only of a Parish but of an Episcopate. For Bishop Doane was, for virtually his whole Episcopate, Rector of S. Mary's Parish, being elected as such on August 3, 1833, and accepting the office on October 1st of the same year. The present writer is therefore sorely tempted to forsake his modest task as annalist and chronicler of that impersonal affair, a parish, and undertake the ambitious post of biographer and eulogist of the magnificent second Bishop of New Jersey. But this he may not do. It has been done once for all by one who, besides having the intellectual power and skill to do justice to his splendid theme, had the knowledge of his subject and the right to use it, which only a son can have. "The Life and Writings of Bishop Doane," by the Rev. Wm. Croswell Doane, now Bishop of Albany, form a most touching, complete, and enduring picture of his illustrious father.

Other American parishes have had their Bishops for their Rectors, but no other American parish has had for its Rector *such* a Bishop as S. Mary's had. Under such circumstances the parish necessarily received an impress which will never disappear. A glory has been shed upon it, which it will never lose. S. Mary's Parish lived in the very heart of "the Great-hearted Shepherd," it was his home, his hearthstone, his family. And it is now and will be till the Resurrection Day the possessor of his grave, the guardian of his ashes. Bishop Doane's connection with Burlington was like the bright vision and visitation of some celestial youth. One of the youngest Bishops ever consecrated, being then but 33 years old, he was still comparatively speaking, young when God took him, not having completed his sixtieth year.

It was observed in the first of these sketches that when Talbot landed in Boston, it was not the last

time that Burlington's ship of blessing was to come in by way of Boston. When the Rev. George Washington Doane was elected Bishop of New Jersey he was Rector of Trinity Church, Boston. There was a singular providential fitness in the choice, for Mr. Doane was a Jerseyman, born in Trenton, May 27, 1799. He was graduated from Union College in 1818, studied theology at the General Theological Seminary, was ordered Deacon in Christ Church, New York, April 19 (Maundy-Thursday) 1821, and ordained Priest in Trinity Church, New York, on August 6 (Transfiguration) 1823. He was the disciple and friend of Bishop Hobart from whom he received Holy Orders, and with whom as a champion of the Faith he must ever rank. The Bishop of Albany has most truthfully said of his father: "First Seabury, and then Hobart, and then he; the asserter, the definor, the defender of the Faith." Mr. Doane's antecedents were intellectually brilliant, and his development and rise were rapid. From his early youth he manifested the aptitude and qualities of the scholar. He was known in college as an accurate and industrious student, and was the salutatorian of his class. Then, for awhile a law student, and afterwards engaged in teaching in New York City, he was acquiring the skill, information and experience which resulted in his becoming one of the most distinguished educators of his day. After his ordination he was on the clerical staff of Trinity Church, New York, during which time he helped to found S. Luke's Parish in that city. From 1824 to 1828 he was Professor of Rhetoric and Oratory in Washington, now Trinity College, Hartford, Conn., under its founder and first President, Bishop Brownell, who, as Professor in Union College, had known and admired the worth and promise of Mr. Doane as a student.

From Hartford he went to Boston as Assistant Minister of Trinity Church, succeeding in 1830 to the Rectorship, which he held until his elevation to the Episcopate in 1832. In 1833 Washington and Columbia (N. Y.) Colleges both conferred upon him the honorary degree of Doctor of Divinity, and in 1841 S. John's College, Annapolis, Maryland, made him a Doctor of Laws. On September 17, 1829, he was married by the Rev. William Croswell in Christ Church, Boston, to Mrs. Eliza G. Perkins. Two sons, both born in Boston and both eminent ecclesiastics, were the fruit of this union, viz.: Monsignor George Hobart Doane, of the Roman Diocese of Newark, and the Rt. Rev. William Croswell Doane, first and present Bishop of Albany.

Bishop Doane continued to officiate in Trinity Church, Boston, until Easter, 1833, removing to New Jersey in the Spring of that year. In his address to his Diocesan Convention in 1834 he speaks at some length of his reasons for fixing the seat of his See at Burlington. It seems that "induced by local and personal considerations," he went to reside temporarily at Burlington. It would be interesting to know what those "local and personal considerations" were, when we cannot help thinking of the many indications, extending back so many years, of God's choice of Burlington as a Church centre.

The conviction in the minds of the Colonial fathers that Burlington was the place of all others for the residence of a Bishop; the purchase of the valuable estate there for a Bishop's home, the long-cherished, long-deferred hope of the sending of a Bishop from England to live at Burlington; the veiled Episcopate of Talbot, mysterious, clandestine; were not all these things foreshadowings, presages of what should surely be? At last there appeared in Burlington a Bishop of the American succession, a Diocesan Bishop, there, it might seem, accidentally, tarrying only for a time, concerned but to discover, as he said, "the position most favourable to the discharge of my official duties, and the advancement of the interests of the Church."

During this sojourn in Burlington an earnest and cordial effort was made by Trinity Church, Newark, to persuade the Bishop to locate there. At this juncture S. Mary's Parish was left vacant by the death of Dr. Wharton, and the Bishop, who was about to accept the Newark overtures, felt it his duty to consent to take temporary charge of the bereaved Parish, of which, after six months, he became Rector, investing it with that full-orbed splendour of interest which can only come from contact with a superb personality. From this time on, until Bishop Doane's death in 1859, S. Mary's was one of the most conspicuous parishes in the American Church, if not in the whole Anglican Communion. The light that shone in Burlington illuminated the entire ecclesiastical sky. The Bishop's leading idea in becoming Rector of S. Mary's was substantially the Cathedral principle. Of this he was the first and most practical exponent in the American Church, which he furnished with normal instruction in three great lines, viz.: Missions, Education, and Pastoral Care. He aimed to make S. Mary's Parish a model, a working model for parish priests, an object lesson of "the Gospel in the Church." And such he did make it. It is safe

to say that more inspirations and suggestions as to proper parochial life and efficiency have been given by S. Mary's Parish, than by almost any other parish in the land. The salient features which characterized Bishop Doane's Rectorship of S. Mary's were :

First.—His establishment of the Public Devotional System of the Church, as set forth by the Book of Common Prayer. The Daily Offices and Weekly Eucharist he advocated by word and deed. And to this day no more telling arguments for the Daily Service and frequent Eucharists can be found than his.

Second.—His organization of Systematic Giving through the offertory. His writings on this subject are a storehouse of information and convincing proof.

Third.—Catechizing and Christian Instruction. With Bishop Doane this prime factor in Church work was a science and an art, practised by a master. He showed how it could be done, to the admiration of pupils and hearers, and his works do follow him, for he trained up a generation of intelligent, devout, clear-headed, Catholic-minded churchmen and churchwomen, who never could be anything but churchmen and churchwomen, and who continued "steadfast in the Faith," "faithful unto death."

This last topic, as well as the two former ones, Bishop Doane not only vigorously illustrated in his parochial administration and teaching, but he also wrote copiously upon it, so that his published treatises on these three subjects are permanently valuable treasures of instruction on these points of pastoral theology.

Perhaps there should be added to these a fourth feature of Bishop Doane as a Pastor, viz.: His personal ministration to souls, in counsel, visiting, consoling and monishing the sick and the whole. In this he excelled—all the more to be remarked when we take into account the other dignities and relations which might have absorbed his duty and his time. But he was, in the parish life of S. Mary's, known and loved of all. He was father, friend, brother and neighbour of each one—high or low, rich or poor, old or young, learned or ignorant—each claimed and had the Bishop as his own familiar friend.

The parish soon felt the power of its great Rector. The house to house visitation, the magnetism of his catechetical teaching, the consecrated enthusiasm with which he kindled a blaze of new liberality in offerings and, added to all these, his marvellous genius as a preacher, thrilled the parish and the

community with new life. On the 3d of September, 1834, the Vestry resolved "That Christian Larzelere, William McMurtrie (Wardens), Jacob Shedaker, Daniel Hancock and James Hunter Sterling, with the Rt. Rev. Rector, be a committee to inquire and report at a future meeting of the Vestry what alterations can be made in the Church, whereby its revenues may be augmented, its appearance improved, its convenience increased, and its usefulness extended." On the 26th of September the committee reported a plan, which was approved and accepted by the Vestry. John Larzelere, Edward Rogers and William McMurtrie were appointed the Building Committee. Isaac Holden, of Philadelphia, was the architect employed. The work begun on October 6, was completed for the consecration on Tuesday, December 23, 1834. This was the fourth enlargement of this Church. The request of the Vestry for the consecration was presented to the Bishop by Christian Larzelere, Esq., Senior Warden, and read by the Rev. Hewlett R. Peters, Rector's assistant. The sentence of consecration was read by the Rev. George Y. Morehouse, Rector of S. Andrew's Church, Mount Holly, and a sermon of great eloquence and historical interest was preached by Bishop Doane, from the text, "*Hitherto hath the Lord helped us,*" I Samuel: 12.

The Bishop, in his Convention Address in 1835, says: "On Tuesday, December 23d, 1834, on the representation of the Wardens and Vestry that S. Mary's Church, Burlington, having been erected one hundred and thirty years ago, and eighty years before the introduction of the Episcopate into the country, had never been consecrated according to the usages of the Protestant Episcopal Church, and on their request, that being now, for the fourth time, enlarged and greatly improved, it might be so set apart, I proceeded duly to consecrate it to the service and worship of Almighty God, the Rev. Messrs. Cuming (of New York), Morehouse, Peters and Starr being present and assisting." The enlargement thus made was north and south, *i. e.*, towards Broad Street and into the churchyard, parallel with Wood Street."

A very good view, in few words, of the Church edifice and of the general state of the parish at this time is found in Bishop Doane's report as Rector that same year, 1835. He says: "Since the last Convention, the Church has been doubled in size, being now in form a Latin cross, of which the nave is 80 feet by 30, and the transept 60 feet by 30. There were before thirty-four and now are sixty pews,

nearly all of which are occupied. The whole arrangement of the Church, including improvements of the ground, fixtures, furniture, &c., has cost about \$4,500. About \$800 were raised as a premium for the choice of pews.

"The frequent absence of the Rector, of necessity interrupts his pastoral labours and diminishes their effect. Since his sickness in the Autumn he has been aided, under the liberal provision of the Convention, by the acceptable services of the Rev. Mr. Peters. The Church is generally open when the Rector is at home, on Sunday evenings, and always on Thursday evenings; when a lecture is delivered, expository of the Scriptures, which is also the lesson for the Sunday School on the Sunday following. This service has been peculiarly blessed to the spiritual edification of the people. An increasing interest in the best things has been perceptible among them, and has lately resulted in several adult baptisms and the confirmation of twenty-six persons, nearly all of whom, it is hoped, will present themselves at the Table of the Lord. The children are catechized on the afternoon of the first Sunday in every month, after evening prayers, before the whole congregation. The exercise is acknowledged as profitable to all, and gives great satisfaction. The Rector has pursued, since February, with signal advantage, a systematic course of pastoral visitation and instruction from house to house. The offerings of the Church for eleven months (from 1st of June to 1st of May,) are a little greater in amount than for the twelve months of last year. They are collected on the morning of the first Sunday in each month (when the Communion is always administered), and are presented on the Lord's Table as the oblations of the people."

The office of Bishop Doane as Rector of S. Mary's necessitated his having a good deal of assistance, and consequently not only the Bishop's residence there but also his being a parish priest, made Burlington a clerical centre. Quite a list of clergy, several of them of particular note, forms a feature of the record of Bishop Doane's Rectorship. They were either temporarily officiating, or were regularly appointed assistants. We find the names of the Rev. Charles Williams, D. D.; the Rev. Hewlett R. Peters, M. A.; the Rev. Samuel Starr, M. A.; the Rev. Benjamin Davis Winslow, M. A.; the Rev. Frederick Ogilby, M. A.; the Rev. James Gilborne Lyons, LL. D., the Rev. Benjamin Isaac Haight, M. A.; the Rev. John L. Ver Mehr, Ph. D., LL. D.; the Rev. Adolph Frost, M. A.; the Rev. George

Hobart Doane, M. D.; the Rev. Wm. Croswell Doane, M. A.; and the Rev. Charles Frederick Hoffman, M. A.

Under the Bishop's constant and loving care and teaching, and kept in contact with a superior type of clergy reflecting their great Preceptor's spirit, the people of S. Mary's Parish acquired that reverent esteem for the Sacred Ministry and that deference to and consideration for the clergy, which have become traditional in Burlington. Those unseemly strivings between Priest, Vestry, and People which are born of "Error, Ignorance, Pride, and Prejudice," and which disfigure the doings of many parishes are unknown, have been for many years, and probably will be, for all time to come, to S. Mary's Parish. This fair and firmly established harmony is due to Bishop Doane. One of his earliest acts as Rector was to secure the repeal of a vicious proviso in the charter of the parish which allowed nine members of the Vestry to discharge their minister after giving him six months' notice.

During the earlier years of Bishop Doane's rectorship, the Vestry attempted interference with the ordering of Divine Service; they claimed it to be their province to direct the Rector as to the postures, places, and vestments to be used in public worship, and that they had the power, either by reducing the Rector's salary, or by "discharging" him, to carry out their wishes. It is needless to say that they were speedily set right by the Bishop, and the proper status of the parish priest, and the duties of Wardens and Vestrymen were clearly defined to the salutary instruction of Parish, Diocese, and the Church at large. Bishop Doane's action and experience in these matters at S. Mary's were a valuable contribution not only to the right judgment and peace, but also to the law, of the American Church. In 1837 S. Mary's Hall was founded. The history of this School has already been fully given in the CHIMES. It is referred to here as bearing distinctly upon the life of the parish. The Parish Church was, in the Bishop's plan, the centre of all ecclesiastical activities in Burlington. On Sundays and Holy Days the whole of the family of S. Mary's Hall attended service in the Church. The Reverend Principal (the first one being the Rev. Asa Eaton, D. D., of Boston) took his place in the chancel. The presence of this numerous body of pupils with their teachers and priest swelled the congregation, and increased the interest and enthusiasm which numbers always bring. The parishioners of S. Mary's were constantly

reminded of their relations to the Church "spread abroad." They had, almost daily, glimpses of the Catholic horizon. When Bishop White died, S. Mary's was draped in mourning, and a memorial sermon was preached by Bishop Doane. Beside the younger and resident clergy, grouped like satellites around their centre, Bishops and dignitaries from other dioceses, and from other quarters of the Anglican Communion were from time to time appearing to be seen and heard. The Diocesan Convention was held in S. Mary's Church fourteen times during Bishop Doane's rectorship. On these occasions other Bishops were frequently present, as for instance, in 1837, Bishop McIlvaine, and in 1839, Bishop DeLancey. The Lord Bishop of Quebec, Dr. Mountain, visited Burlington in 1839, and preached in S. Mary's Church. All these events and circumstances tended to prevent any narrow parochialism, and combined, with the Catholic principles of Faith and Worship, untiringly inculcated, to produce a truly Catholic spirit and feeling in regard to the Church. Such an episode, for example, as Bishop Doane's visit to England in 1841, in response to an invitation from the great Dr. Hook, to preach the sermon at the consecration of the new parish church at Leeds, was one to heighten and enlarge the Church conceptions of the Burlington parishioners. The Church is one of the grandest of modern buildings of its kind; the service was a memorable one, the preacher was the first American Bishop to preach in England, his sermon was a burst of sacred eloquence, and his sojourn in England an ovation.

In Lent, 1843, the daily service was really begun in S. Mary's Parish—with Morning Prayer—evening service, on Holy days, and about July 15th of that year the evening service became a daily one. That work of faith and labour of love and loyalty to the Church has brought its blessing. It is hard for us to enter in imagination into the conditions which prevailed when the Holy Communion was celebrated only four times a year, and when the plainest directions of the Prayer Book were ignored. Out of such a state Bishop Doane lifted his parish and his Diocese. He said, "I was induced to accept and have continued to hold the rectorship of S. Mary's Church that I might illustrate for the instruction of my clergy the pastoral office in its practical detail. I have done so successfully. In this way the offerings of the Church, the public catechising, etc., etc., have been more effectually introduced into the Diocese."

(To be continued.)



THE "FAMILIAR PATH"

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100



THE REV. JAMES FREDERIC OLMSTED

14th Rector

Born in New York City, March 3, 1859; Trinity College, B. A., 1884; M. A., 1887. General Theological Seminary, 1891. B. D., 1892. Ordained Deacon by Bishop Doane, of Albany, June 14, 1891. Priest by the same, December 17, 1891. Assistant Minister S. George's Church, Newburgh, N. Y., 1891-1892. Rector of S. John's Church, Champlain, N. Y., 1892-1893. Rector of Christ Church, Schenectady, N. Y., 1893-1897. Rector of S. Mary's Church, Burlington, N. J., October 1, 1897.





THE BIRTHPLACES OF CAPTAIN JAMES LAWRENCE
AND JAMES FENIMORE COOPER





THE RT. REV. WILLIAM HENRY ODENHEIMER, D.D.,
Third Bishop of New Jersey
In charge of the Parish, January to August, 1860





THE REV. GEORGE W. HARROD, B.D.

Priest of S. Barnabas

1888 to —

The Free Church of Saint Barnabas

A Retrospect.

1856-1902.

BY THE REVEREND GEORGE WILLIAM HARROD, B. D.

The bi-centenary of S. Mary's parish may well recall an incident in the life of the Church in Burlington—namely, the founding and establishing of a Mission work, now known as the Free Church of S. Barnabas. This work was undertaken at a time when the Church at large was feeling the full tide of the wave of spiritual impulse which arose as the result of the Anglo-Catholic movement. The earlier leaders of this movement had been men who concerned themselves almost entirely with doctrine, with the reassertion of the old Theology of the Anglican divines. It was several years before the general Church came to feel their influence. Between the years 1850-1860, arose a class of priests and laymen who had been thoroughly imbued with the doctrinal teaching of men like Dr. Pusey and Mr. Keble and those who were in immediate sympathy with them—and who were anxious to put their theories to the test of practical, working, everyday life. The success which followed such enterprises as S. Paul's, Knightsbridge and its daughter S. Barnabas, Pimlico; S. Peter's, London Docks; S. Augustine's, Kilburn; to mention just a few works which sprang into vigorous existence at this particular period of the expanding life of the Church, had undoubtedly a large influence in arousing a spirit of emulation in good works in this country. The Church in Burlington has always been under the influence of the old Anglican standards, and it was natural that the life that was reasserting itself in the Mother Church should become a marked force in the lives of those whose devotion to their faith remains as a stimulus even to this present day.

The first official notice that we find of the new enterprise known later as S. Barnabas' Church is contained in the Convention address of Bishop Doane, 1857.

"On Sunday evening, November 30, 1856 (Advent Sunday and S. Andrews' Day) I opened S. Barnabas' Free Mission chapel in Burlington with appropriate services. This movement undertaken by my son (the present Bishop of Albany) after long consideration and deep reflection, has my consent, approbation and blessing. It is a work loudly called for, and

would have been begun two years sooner if a suitable place could have been had. Its sole reliance for support is on voluntary offerings."

The work was begun in the house known as S. Barnabas' Mission House, and it became evident in a few months that a permanent chapel must be supplied at once. So the present S. Barnabas' Church was built and occupied. The corner-stone being laid on S. Barnabas' Day, 1858, and the completed building was dedicated to the worship of Almighty God on Saturday, November 27th, of the same year. The architect of the building was Mr. C. H. Condit, of Newark, N. J. It is spoken of in the Convention report of 1859 as "an early English building of brick with a chancel of wood. The church has a seating capacity of 400." In regard to the wooden chancel it may be as well to explain that it was the intention to build a large permanent church, running east and west and that the present building was looked upon merely as a school chapel, which would practically form a transept of the completed design. In view of the improbability of any increased attendance beyond the capacity of the present building, it seems as though "the ark of God had dwelt within curtains" long enough and that a very present duty is to supply a chancel of brick in keeping with the general architectural features of the church. But to return to our record. The priest in charge of the new enterprise was the Rev. William Croswell Doane, and under his energetic and wise administration the work grew apace. They were years of hard and careful work. Years that showed, both in their method of work and manner of worship and teaching, that a high ideal inspired those who gave so freely of their best endeavours to uphold a true standard of faith and practice.

The Rev. Mr. Doane remained in charge of the work until his call to the rectorship of S. Mary's Church. He was instituted rector on the first Sunday in Advent, December 2, 1860.

He still kept the oversight of S. Barnabas' Mission, being assisted by different clergymen until his resignation of the Burlington work in Eastertide, 1863.

From 1863 to 1866 the services were supplied under the direction of the Rectors of S. Mary's Church, and in 1866 the Rev. Robert Lloyd Goldsborough took charge and the work was then formally incorporated as a parish and the property deeded over to the new corporation known now as "The Rector, Wardens and Vestrymen of the Free Church of Saint Barnabas in Burlington." In the Parochial

report for 1866 the Rev. William Allen Johnson, the then Rector of S. Mary's Church, speaks thus of the new enterprise :

" With the full consent of all parties it was thought best to divide this ancient Parish and let the Free Mission Chapel of S. Barnabas be the nucleus of a second Church. This was accordingly done by the election of Wardens and Vestrymen and by the legal incorporation of the Free Church of Saint Barnabas."

Mr. Goldsborough, in his first parochial report, says: "The Church was consecrated on June 16, 1866. The whole debt was extinguished during the year and previous to consecration."

The parish priest was instituted July 15, 1866. The rectorship of the Rev. Robert Lloyd Goldsborough was marked by devotion to his sacred office and by a ministry effective in many lines, and while advancing years and physical weakness may have made his later years less fruitful to outward seeming no one could doubt the intense earnestness of his nature and his sincere desire to further the work God had given him to do. He was called to his rest after a rectorship of over twenty years on January 18, 1888.

The months intervening between his last sickness and death and March, 1888, were practically a period of desolation in the history of S. Barnabas, and it seemed as though the altar-fires might never be rekindled.

But there were a few remaining who loved the old S. Barnabas' ideal, especially one faithful woman, Miss Cornelia Van Sciver, whose connection with the work from its inception and whose many years of service as Treasurer should receive appreciative mention.

The S. Barnabas' ideal was a Free Church where the ministrations of religion should be open to anyone desiring them without any question as to what they could do in return, apart from their free-will offerings. A free Church is not intended primarily as "a poor man's Church," but as a Church for all, without those distinctions of place which prevail under other systems.

It was felt that there should be such a Church in Burlington. A place where the widow could give her mite and a poor man his offering of penury and at the same time have all the privileges of a religion intended to be Catholic—that is, for the whole world, just as God made it and not merely for those capable of meeting a definite assessment.

The doors of S. Barnabas' Church were opened again on March 22, 1888, when the Rev. George

William Harrod was formally appointed by the Bishop of the Diocese priest in charge.

It was felt that the parochial organization would not be a strength under the conditions that prevailed, and so by general consent the work reverted to earlier methods, which seemed to promise a freer scope.

The parochial organization is not disbanded. It is simply in abeyance, and can be resumed at any time on due notice being publicly given. But the present incumbent is no favourer of a "one-man-power." The rights of the congregation have been duly conserved by an Executive Committee of eight members—four men and four women. This committee has given valuable help through the years, and has proved a useful *ad interim* adjunct to the work.

The last phase of S. Barnabas' life has certainly had marked elements of interest. The problems were difficult of solution.

An old work gone to decay. No constituency to fall back upon. No choir. No organ. No Sunday school. Not a prayer book or catechism. Not even a surplice or piece of altar linen. What are the probabilities of such a work succeeding in a town where ten years show no growth in population, even commensurate with the births? where several large and influential congregations have already gathered in the available material. Will it be a wise thing for a priest to give a large share of his life to building up such a seemingly doubtful enterprise? The present head of the work determined that, God helping him, this church should not be added to the wrecks of the past.

What has been accomplished? How far is S. Barnabas a true factor in the religious life of Burlington in this year of Grace 1902?

The Free Church of S. Barnabas consists of its ecclesiastical head—the priest in charge—assisted by an Executive Committee of four men and four women. The choir of fifteen adult voices does good and regular work. The music sung is of standard quality, not neglecting the choral and plain-song music of the church. We have been favoured in our organists, and the musical rendering has been far in excess of what the narrow means at our disposal would seem to make possible. During all these years the music has been practically "a labour of love," and God is not unrighteous that He should forget it.

The Sunday School opened with six scholars in 1888, and it now has an annual enrollment of from

eighty to one hundred and ten. This continues year after year.

"S. Barnabas' Guild" binds together the women of the congregation.

"The Society of the Sons of the Holy Cross" seeks to keep the interest of the men. The junior branch of this society, known as the League of the Holy Cross, is composed of boys who are looked upon as probationers of the main society.

The Girls' Friendly Society is doing a large and useful work among the girls. The senior and junior branches have an enrollment of over eighty members in this organization alone.

On a conservative enumeration, it is fair to say that S. Barnabas' Church touches fully two hundred and fifty souls, counting men, women and children. This following has been gathered without any weakening of existing work, and without any attempt to offer temporal inducements. Whoever has attached himself to this church, has done it for the spiritual benefit to be derived. It was the intention of the present incumbent to strengthen the life of the church in Burlington, not to weaken it or divide it. It is not for him to say whether he has succeeded or not. His intention has always been to do the church's work in the church's way.

Perhaps in a review of this kind, which will form historical data for those who look back from the eminence of another hundred years, it may be as well to say in what the present property consists.

In 1888 the church was thoroughly cleansed and put in good working order as to the interior; the exterior was in a ruinous condition. There was also an old parish building, around which very unsavoury traditions lingered. It was in a hopeless state of decay and was pulled down and the site cleared in the autumn of the same year. There was no place for Guild or other general gatherings, and so it was at once determined to build a Guild House. The present structure has served us well. The next duty was to put a new roof on the church and to repair the exterior.

Then followed the acquirement of the rectory house, the gift of Mrs. Elizabeth A. Ellis, who has been a most generous and untiring friend of our work through all these years. This provision for the comfort of those who formed the rectory family gave them a feeling of having a settled home of their own, and is, of course, it its way, a permanent endowment of the work. When a clergyman finds a church, a schoolhouse and a rectory free from debt, he thanks

God and takes courage. The next improvement was the erection of an iron railing about the entire property.

In 1896 the congregation placed the fine organ in the chancel which now lends so much dignity to the services.

Our last large undertaking was the putting in thorough repair the interior of the church, which was in part made possible by the generosity of Mr. G. W. Hewitt, whose professional skill and personal generosity has aided in so many of our undertakings. The property stands now in good repair, and is increased in value at least \$10,000 by the repairs and additions which have been made upon it.

And now a word as to future work. What S. Barnabas might have been, if it had been possible to develop the educational and industrial work as it has always been in the heart and intention of its pastor to do, may not be even estimated.

S. Barnabas will, from the force of circumstances, largely influence the lives of those whose lot in life is to labour, and its power for doing good in the community will be largely increased when it can help the young to know their own powers as factors in the life of work. It would be a great gladness of heart to those who are most intimately connected with the work, if a Christian kindergarten could be opened for the young children and industrial classes for the older boys and girls. But this kind of work indicates the need of at least a small endowment. It would be most ill-judged to open up such enterprises, when all the money has to come from people of narrow means.

In most places those who have the stewardship of wealth are glad to forward such ventures and put them on a sound basis. The future development of our S. Barnabas' work demands and calls for a suitable endowment for central expenses. Whenever our present small endowment fund shall reach an amount that will guarantee to the treasury \$1,000 per annum, the hour will have sounded for an advance along the lines of educational and charitable endeavour. Miss Julia Lanahan, who entered into rest September 17, 1894, left one-half of her estate—subject to a life interest of one member of her family—for the endowment of our work. This legacy will without doubt secure us in the future about \$2,500. The principal sum is being carefully looked after. Miss Laura A. Collet, who entered into life eternal on August 20, 1896, left us \$300, as a token of good will. A portion of this was used in the interior adornment of the church,

which was done as a memorial of the donor, who was always a faithful friend. The balance was put with another sum given later as a thank offering to the credit of the Endowment Fund, which awaits further gifts by legacy or other benefaction. Perhaps, if you who read this can do nothing in your lifetime to forward our work, you might leave a memorial behind you and assist us by legacy. It seems as though the only way in which we can avoid being paupers in the other world is through buying up opportunities from a wise stewardship of earthly wealth.

"Prayer-book churchmen do not need to be reminded that the rubrics of the office for the Visitation of the Sick make it imperative on the minister to urge those who are of ability to be liberal in assisting good works and so laying up in store for themselves a good foundation against the time to come," or, as it is said elsewhere, "so gatherest thou thyself a good reward in the day of necessity."

If the work of S. Barnabas' Church has moved along on humble lines, it has not been out of touch with the larger life which has aroused so many activities in the Church. The Holy Eucharist has always had its prominent place in the worship of this Church. From the very first we find every Sunday, Holy day, and Octaves of Feasts, marked by this great central Act of Worship. S. Barnabas was one of the first—if not the first church in the country—to have a surpliced choir in the chancel, and to use the plain-song chant in the Divine offices. The Altar has always had its traditional ornaments, and the following "Ordo," which ruled the principal ritual acts, will be of interest as marking liturgical customs as far back as 1858.

"It is the custom of this Mission :

To turn to the East in the Creeds and Glorias.

To make due and lowly reverence at the Holy Name of JESUS.

To have the Glorias always begun by the officiating clergyman.

To reserve the Shorter Absolution, the Nicene Creed and Gloria in Excelsis for the Communion office.

To remain kneeling until the Sacred Vessels have been cleansed and are taken from the Chancel."

The following from a porch-card is of interest:

"This is none other but the House of God," therefore it is always holy before service, in service, after service—always. Any talking, laughing or

trifling in the porch or in the Chapel is an insult to the honour of God's presence.

The nave of the Chapel is always open in the day-time, not for curious gazers, but for the private prayers, reading, and meditation of devout worshippers. All the seats are always free to any who will use them reverently and properly."

This is a brief record of the life of the Free Church of Saint Barnabas. May God deepen this life in all ways most acceptable to Himself. May He strengthen it where it is weak and correct it where it is faulty, and if it is granted to the mother and daughter Churches to observe the ter-centenary of the planting of the Church in Burlington may they both be found faithful witnesses, testifying in their appointed places even to the end of the world.

Memorial Windows at S. Mary's.

The question of memorial windows is a serious and delicate one in any Parish, and very often an otherwise beautiful and graceful fabric is irretrievably injured, if not ruined, because of the shocking taste displayed in the employment of glass of inferior quality and workmanship and the selection of subjects which stand in no harmonious relation to each other but are sometimes fanciful and even grotesque. So we find in most churches a medley of windows, made perhaps in different parts of the world, some following the old ecclesiastical lines, others the modern and domestic styles, each one set off against the other and injuring the other, without harmony of tone or colour or general design, and illustrative, not of any great idea or subject, but only of the individual caprice of the well-intentioned but misguided giver.

Bearing this in mind it is a matter for congratulation that the Vestry of S. Mary's in 1893 took up the subject of stained glass for the windows of S. Mary's and adopted a set of regulations for the guidance and help of those who wished to make use of the windows as memorials of deceased friends.

It was in their minds to secure harmony of subject matter, material, colouring and workmanship.

Fortunately only the east and west windows were already filled with stained glass, so the remaining windows, thirteen in all, and all of the same size and pattern, furnished a splendid opportunity for carrying out their purpose.

To secure the desired harmony, they knew it was necessary, first, to have the windows form a connected

series in proper sequence, and then that they should all come from the hands of the same artist and be made at the same place.

For reasons connected with the clergy, memorialized by the three windows in the Choir and Sanctuary these were made to illustrate the three orders of the ministry, Bishops, Priests and Deacons, while the windows in the Nave and Transepts, as most appropriately in a Church called after S. Mary, were commemorative of the chief events of her life, taken in connection with the life of our Blessed Redeemer.

The party fixed upon as the makers of all the windows was the firm of Lavers & Westlake, London, well known in England and America, Mr. Westlake being the distinguished authority upon this branch of art. The makers follow the old conventional ideas of the glass stainers so conducive to devotion, and so in harmony with Gothic architecture.

The wisdom of this policy of the Vestry has been fully justified by results and many a Parish might profit by their experience.

In the first place having a definite, consistent plan covering all the windows, and having designs for each one, and knowing the exact cost of each, a choice could be easily made, with the result that the windows all but one, are now in place. In the second place there is unity and concord throughout, the series moving on from step to step in the same rich, harmonious setting. There is no note of discord, and the effect taken individually and as a whole is one of unusual satisfaction.

As a matter of interest and of Parochial history a list of the windows are given here with the memorial inscriptions and the subjects illustrated.

CHANCEL.

1. The Commission to the Eleven.

In Memoriam, Rev. Johannis Talbot, A. M.

Hujus Ecclesiæ Fundatoris, A. D.—MDCCIII.

The subject of this window is considered peculiarly appropriate because of the conviction of many that the Rev. John Talbot was consecrated a bishop by Non-Juror succession.

2. The Institution of the Blessed Sacrament.

In Memoriam Rev. Caroli Henrice Wharton, D.D.

Hujus Ecclesiæ Rectoris, A. D.—MDCCXCVI—A. D.—MDCCCXXXIII.

This window illustrates the great distinctive function of the Priestly office which Dr. Wharton exercised for thirty-six years at S. Mary's.

3. The Martyrdom of S. Stephen.

In Memoriam, Rev. Benjamin Davis Winslow, A. M.

Hujus Ecclesiæ Rectoris Adjuvantis A. D.—MDCCCXXXIX.

S. Stephen the Deacon was chosen for this window because it was chiefly as a Deacon that the ministry of the Rev. Mr. Winslow was exercised in Burlington.

NAVE AND TRANSEPTS.

This series begins at the lower end of the north side of the nave and concludes at the lower end of the south side.

1. First lancet: The Childhood of S. Mary, with her mother, S. Anne. Second lancet: The Espousals of S. Mary and S. Joseph.

This window is not as yet filled.

2. First lancet: The Annunciation. Second lancet: The Visitation. "My Soul doth magnify the Lord." To the Glory of God and in Memory of William Sydney Walker, D. D., 1796–1882, Eliza Greenough Walker, 1816–1897.

3. The Epiphany.

"A Light to lighten the Gentiles."

In Memoriam, Brinton Coxe. Born 3 August, 1833; died 15 September, 1892.

4. The Purification.

"Nunc dimittis servum tuum Domine."

In loving memory of Franklin Woolman, 1814–1889. For twenty years Treasurer of this Parish.

5. The Flight into Egypt.

"He took the Young Child and His Mother into Egypt."

To the Glory of God and in loving memory of Camille Baquet, LL. D., died 27 March, 1880.

Harriet Stuart Baquet, died 26 August, 1900.

Francisco D. H. Baquet, died 8 July, 1862

Harriet Stuart Baquet, died 29 July, 1901.

Marie Amelie Baquet, died 30 August, 1895.

"He giveth His beloved sleep."

6. The Finding in the Temple.

"When they saw Him they were amazed."

In Memoriam, William Wilson, 1818–1897.

7. The Marriage in Cana of Galilee.

"The conscious water saw its God and blushed."

In Memoriam, Harriet Elizabeth Wilson, 1823–1894.

8. The Way of the Cross.

"Surely He hath borne our griefs."

In Memoriam, Mary Armitt Askew, 1798-1888.

In Memoriam, Elizabeth Catherine Brown, 1805-1893.

9. The Third Word from the Cross.

"Woman behold thy son."

In Memoriam, George Haines Woolman, 1837-1882.

For twenty years Secretary of the Vestry of this Parish.

10. First lancet; The descent from the Cross. Second lancet: The leading the Blessed Virgin away.

"He took It down and wrapped It in linen."

To the Glory of God and in memory of Pemberton Smith, of Philadelphia, 1816-1873, and

Margareta E. Zell, his wife, 1817-1900.

Erected by their only child, Guilford Smith, of Buffalo, N. Y.

THE EAST WINDOW.

This window, consisting of three lancets and forming "the Chancel window," was put in place in 1861 and is in memory of Bishop George Washington Doane, D. D., L.L. D., Rector of the Parish for twenty-six years. The middle lancet has as its central figure "the Good Shepherd" with "the Pastoral Commission to S. Peter" above, and "the Deliverance of S. Peter from prison" below.

The side lancets contain, on the north side, the Pastoral Staff and Keys cross-wise, with the seal of Burlington College below, and a passion cross entwined with passion flowers, above; on the south, the mitre, with the seal of S. Mary's Hall below; and above a crown of glory in a wreath of ivy leaves.

This window was made in West Bloomfield, New Jersey. The groundwork of the whole is a deep blue quarry, with a rich ruby border. While this window is endeared to the people of S. Mary's by its associations and the long time it has been in place, yet it is distinctly inferior to the other windows of the Church.

The writer of this article ventures with great diffidence to make the following suggestion, namely to take out this window and place it in the north or south transept, retaining its dedication to Bishop Doane as *Rector of the Parish*, then put an English window in its place in the Chancel in memory of George Washington Doane as the *Great Bishop of New Jersey*. The new Chancel window would have, of course as its one distinctive feature the Madonna and Child, and thus would give a climax to the beautiful series which already adorns the Church; and being of the same tone as the others it would be a haven of rest for the eyes of the congregation as

they are turned ever towards the East in Divine Worship.

THE WEST WINDOW.

This is in the west end of the church and consists of three lancets.

The subject is "S. Paul preaching on Mar's Hill."

The inscription is as follows:

To the Glory of God and in memory of
George Morgan Hills,

Priest and Doctor, Rector of S. Mary's Parish,
1870 to 1890.

This window, made in New York City, was put in by the many friends of the late Dr. Hills, and they regret that it is not more worthy of his long and faithful rectorship.

It is not too much to hope that some day it may give place to another of the same subject and dedication and of equal merit with the other glass in the Church.

C. H. H.

The money for the Talbot Memorial window was raised by the Sunday School. For the Wharton window by Mrs. Elizabeth K. Hale, who was a niece of the wife of Dr. Wharton. For the Winslow window by S. Elizabeth Guild.

The Bicentenary.

The keeping of our Bicentenary will begin on All Saints' Day, as on that day, in 1702, the first service of the Church of England in Burlington was held in the Court House with sermon by the Rev. George Keith, the first Missionary of the S. P. G. There will be a special service at night, the Rev. George W. Harrod, Priest of S. Barnabas, being the preacher. This will be followed by a Parish Tea in the Guild House.

The corner-stone of the Old Church (still standing and in use by the Parish and Sunday Schools) was laid on the Feast of the Annunciation (Lady Day), 1703. There will be a service on the night of that day in 1903, with sermon by the Rev. James F. Olmsted, Rector.

The chief celebration of the founding of the parish will be held in May, 1903, from Sunday the 10th, to Sunday the 17th, both inclusive, and the following have been selected by the Vestry as the preachers:

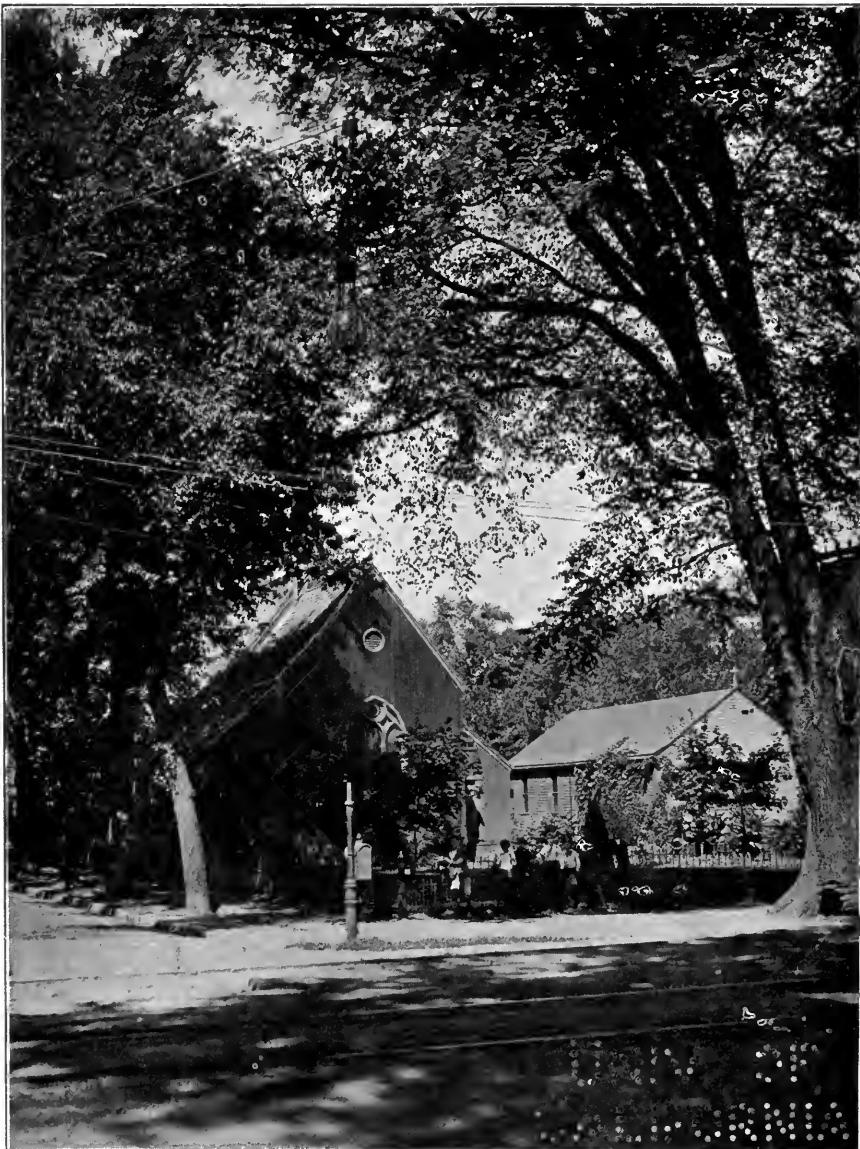
Sunday morning, 10th May, Rev. Wm. Allen Johnson. 11th, Rector; evening, Rev. George McClellan Fiske, D. D., of Providence, R. I. Thursday morning, 14th May, Right Rev. the Bishop of Albany. 9th, Rector. Sunday morning, the 17th May, Rev. Charles Henry Hibbard, D. D. 13th, Rector; evening, Right Rev. the Bishop of the Diocese.

There will be Celebrations of the Holy Communion at seven o'clock every weekday morning, the Celebrants to be former curates—the Rev. Messrs. Mackellar, Taylor, Stewart, Longley and Reynolds.



GENERAL VIEW OF S. BARNABAS' CHURCH
Guild House and Rectory, with the Old Elm





S BARNABAS' CHURCH AND GUILD HOUSE



QUEEN ANNE

From an old Amsterdam engraving (1744) of Sir G. Kneller's portrait of the Queen in Kensington Palace.

THE
WILDE
GARDEN



BISHOP HENRY COMPTON

Lord Bishop of London and in charge of all Colonial Parishes at the time
the Old Church was built in 1703.

Taken for "The Chimes" from the portrait in Fulham Palace,
through the kindness of the Right Hon. and Right Rev. A. F.

Winnington-Ingram, D D.,

LORD BISHOP OF LONDON.



The Story of S. Mary's Parish.

BY THE REV. GEORGE MCCLELLAN FISKE, D. D.

The Zenith (*continued*).

It is of interest to note in this history the gifts from time to time of ornaments and furniture of Divine Service, particularly associated in memory with those ministering in the Parish. For instance, in 1838, Mrs. Bradford presented a Bishop's Chair, now in the chancel of S. Barnabas' Church, and wherein some of the older parishioners can vividly behold Bishop Doane seated, as the writer has heard him described, during his memorable catechisings. The same year, 1838, at Christmas, the Bishop himself presented a Font, whereupon the silver Baptismal Bowl, previously in use, and which had been given by the Hon. Elias Boudinot, was, with the consent of Mrs. Bradford, daughter of the donor, converted into an Alms Basin.

About this time the Parish was blest and hallowed by the holy life and death of the Rev. BENJAMIN DAVIS WINSLOW. Mr. Winslow was the nephew of Mrs. Doane. A native of Boston, a graduate of Harvard University and student of the General Theological Seminary, he was for two years resident in Burlington, as Assistant Minister of S. Mary's Parish, "domesticated in the family of the Bishop of New Jersey, to whom he was as a son." He was ordained, in the "Old Church," Deacon, on Whitsunday, June 3d, 1838, and Priest, Friday, March 15th, 1839. He died November 21st, 1839. When it is considered that he was then less than 25 years of age, the deep impression of intellectual and spiritual power which he left on the most superior minds, shows him to have been an unusual personality. The President of Harvard said that he was regarded as "the pillar of the University," and Bishop Doane said, "a young man of the brightest promise I have ever known." The religious life of Burlington was profoundly stirred by his early death, the Presbyterian, Methodist and Baptist Societies uniting in their mourning at the Parish Church, to listen to the Bishop's eloquent and touching eulogy, "Looking unto Jesus." Bishop Doane published a memorial volume, entitled, "The True Catholic Churchman in His Life and in His Death," comprising Winslow's "Sermons and Poetical Remains," together with his own sermon and other memoranda. The record of Mr. Winslow has thus passed into the history and literature of the Parish, and indeed of the whole American Church, for when, in 1899, the venerable John Williams, Bishop

of Connecticut, and Presiding Bishop of the Church, a prelate of international fame, was called to his rest, the fact was discovered that he was brought into the communion of the Church through the influence of Benjamin Davis Winslow, his fellow-student at Harvard. Beside the dear "Familiar Path," from Wood Street to the Sacristy, is the grave of this youthful priest. The inscription on the stone, which marks his body's resting-place, is sure to arrest the passer-by. Written by Bishop Doane, it breathes his loving and poetic spirit: "Sacred to the memory of the Rev. Benjamin Davis Winslow, A. M., assistant to the Rector of S. Mary's Church, who died Nov. 21, MDCCCXXXIX, in the twenty-fifth year of his age. 'Looking unto Jesus.' The Bishop of New Jersey, to whom he was as a son, thus sorrows for him as a father; but not as they who have no hope; since them who sleep in Jesus, will God bring with him." And a window, in the south side of the choir of the new S. Mary's, reads: "IN MEMORIAM, Rev. Benjamin David Winslow, A. M. Hujus Ecclesiae Rectorum adjuvantis, A. D. MDCCCXXXIX."

In Bishop Doane's Episcopal Address, in 1846, the subject of a new church edifice for S. Mary's Parish, Burlington, is mentioned. The Bishop says: "The present venerable structure, doubled in size since my connection with the Parish is now too small, and will not bear enlargement. I hope soon to lay the corner-stone of the new edifice." He also states: "I have substantial evidence to offer of the engagedness of my parishioners in the cause and service of the Church, in the fact that, within a few days, I procured from them, on my sole application, and without the slightest occasion for solicitation, the sum of thirteen thousand dollars toward the erection of a new Church, which is to cost twenty thousand."

On September 25, 1846, plans, by Mr. Richard Upjohn, were submitted to the Vestry, and on Tuesday, November 17, 1846, the corner-stone was laid. Nineteen priests were present, in addition to the Bishop of the Diocese and the Bishop of North Carolina (Dr. Ives), who made the address. Nearly eight years went by before the work thus begun was completed. That octave of years included, to the illustrious Rector, the entire scale of emotional experience from the low notes of pain and suffering to the high ones of victory and joy. It was during this period that repeated and persistent efforts were made by Bishop Doane's enemies to procure his condemnation. Those efforts were most signally defeated. Their history belongs not here, but forms

an important and thrilling chapter of shameful persecution and disgraceful partisanship in the history of the American Church. For an account of these troubles and their connection with similar persecutions of other Bishops, the reader is referred to "The Life of Bishop Hopkins, by one of his Sons." It may suffice to remark here that these attacks on Bishop Doane were, as Dr. Hopkins truly says, "simply the tribute which meanness, cowardice, fear, and hatred are wont to pay to those who display unusual power as leaders of men, in pushing forward principles that are unpopular," and that their only effect on S. Mary's parishioners was to endear to them with an everlasting love, their Bishop and Rector.

The event, during this eight years' interval, which bears most upon the development of the Parish was the establishment of the Parish School. Through the kindness of Miss Mary Thomasine Kingdon, a former teacher of the School, we are enabled to give the following account of its rise and progress:

"S. Mary's Parish School for girls (the second in the Diocese, the first being at Trinity Church, Princeton) was founded in 1847 by Mrs. Sarah Paine Cleveland and numbered thirty-three pupils. They were taught the ordinary branches of an English education, with Bible lessons, Catechism, and plain sewing. One afternoon in each week the school was visited by two ladies of the Parish, one of whom read to the children, while the other inspected the sewing. The school was held in what is known as Rogers' building in a large upper room, fronting on Broad Street above High. The only uniform worn by the children was a blue gingham sun-bonnet in Summer, and a blue hood in Winter. The children attended Daily Service in the Parish Church.

Miss Eliza J. Coakley* recommended to Bishop Doane by Dr. Muhlenberg, was the first teacher, and (as far as known) remained in charge for ten or twelve years, and was succeeded by the Misses Olden, Gill, and Wagner. These ladies were succeeded by Miss Blackney (Mrs. H. L. M. Clarke) who continued the care of the girls' school, which numbered eighty pupils.

In 1854 a school for boys was started under the care of Mr. Samuel Seaman, and was held in the

west end of the old Church, the girls occupying the east end. Miss Blackney resigned in 1856 or 1857, and was succeeded by Miss Forgas (Mrs. George Woolman) who united the two schools and had about sixty pupils. Miss Forgas continued teaching until 1870 when she was succeeded by the Misses Mary and Hepzibah Rogers, who continued the work until 1875, when the school was closed for a brief period during the restoration of the old Church. In 1876 the school reopened, and Miss Kingdon was elected teacher by the School Committee of the Vestry. Miss Kingdon continued the work until 1888, when she resigned and was succeeded by Miss Oli Conghlin, who after two years was succeeded by Miss Mary Coxe Boyer (Mrs. Charles D. Gauntt).

Miss Boyer after nine years of successful teaching was succeeded by Miss Elise Hewitt, who resigned in August, 1902 and was succeeded by her sister, Miss Eleanor Hewitt, the present teacher.

Until 1863 the Vestry had no charge or oversight of the school, but in that year a committee was appointed to look after the affairs, elect and pay the teachers, and inspect the work generally. The school is partly supported by scholarships, and an endowment, and partly by small weekly payments made by the pupils. From time to time the children have various entertainments and outings and the Christmas Festival is largely provided for by a donation from the daughter of the foundress."

Another incident of historic interest was the visit to Burlington on July 29, 1849, eighth Sunday after Trinity, of the Rev. Ernest Hawkins, B. D., Secretary of the Venerable Society for the Propagation of the Gospel, who, in his official connection with that society, to which was due the planting of the Church in Burlington, "laid the foundation of 13 Colonial Bishoprics."

This same year, 1849, Mrs. John Bradford Wallace, of Philadelphia, presented to the Parish a "massive silver flagon," in memory of the baptism in that Parish of three children, A. D. 1807, 1810, 1811.

On Christmas Day, 1850, a valuable and beautiful silver-gilt chalice and paten were presented, "the Thank-offering of a parishioner."

At Easter, 1854, an elaborate and richly decorated paten was, as inscribed, "*Humbly laid upon the Altar of S. Mary's Church, Burlington, New Jersey.*"

Christmas, 1853, saw the introduction of the "Waits," whose midnight carols have become a feature of Christmas-keeping in Burlington.

*Miss Coakley was born in the island of S. John, one of the Virgin Isles of the Lesser Antilles and after leaving Burlington became a Deaconess in the Diocese of Long Island and was known as Sister Eliza. She died, October 1, 1898, and was buried in Hempstead Church Yard.

In 1854, a subscription was made for a new organ, to cost \$1,500. This was, of course for the new Church.

This eight years' interval of development and transition, "while the ark was a preparing," saw the entrance into Holy Orders and the "first works" of one now pre-eminent in the great Anglican Communion. William Croswell Doane was graduated from Burlington College, in 1850, was ordained Deacon in S. Mary's Church by his father, March 6, 1853, and advanced to the priesthood by the laying on of the same hands in the new Church, March 16, 1856.

On April 21, 1853, he was elected Assistant Minister of the Parish. He was also connected with the Faculty of Burlington College as Adjunct Professor of English Literature and Instructor of Anglo Saxon, and in 1855 began the work of S. Barnabas' Free Mission Chapel, now S. Barnabas' Church.

George Hobart Doane, the elder son of Bishop G. W. Doane, was also graduated from Burlington College in the Class of 1850. After a subsequent medical course in Jefferson College, Philadelphia, and graduation as Doctor of Medicine, he entered the Sacred Ministry, being ordained Deacon by his father in S. Mary's Church, Sunday, March 4, 1855. Suddenly, and in an apparently unaccountable way, Dr. Doane, after being in Orders a little more than six months perverted to the Roman Obedience, and on September 15, 1855, was deposed by his father. This was perhaps the sharpest thorn in the Bishop's crown. Dr. Doane has attained high rank in the Roman Church, having been Vicar General of the Roman Diocese of Newark, and as Monsignore Doane is a dignitary of the Papal Court and Household. He is remembered in S. Mary's Parish with affection and admiration, but with loving regret that he should have been led to forsake the Church of his race, his ancestry, and his kindred, for what can never be honestly regarded, both in England and the United States, as anything more than an "Italian Mission."

At last on Thursday, August 10, 1854, the long deferred hopes of Rector and people were realized in the consecration of the new Church. The Bishop thus referred to this event in his next Episcopal Address: "I deeply felt the general interest in the occasion, which brought together so great a company of Clergy and of Laity from other Dioceses, as well as from our own. The request for Consecration was presented to me by the Senior Warden, Thomas Milnor, Esq. It was read by the Rev. Dr. Watson, Rector of Burling-

ton College. The sentence of Consecration was read by the Rev. Mr. Finch, President of the Standing Committee. Morning Prayer was offered by the Rev. Dr. Creighton (of the Diocese of New York), and the Rev. Dr. Mahan (of the Diocese of Pennsylvania; now, I am happy to say, of this Diocese), the Rev. Messrs. Clarkson and Macurdy reading the Lessons. I preached and administered the Holy Communion, the Rev. Mr. Germain, Principal of S. Mary's Hall, reading the Epistle. There were also present the Rev. Messrs. Morehouse, Stewart, Frost, Rowland, E. K. Smith, Weld, C. F. Hoffman, and Foggo; the Rev. Messrs. Cox, Shackelford, McVickar, Hopkins and Tracy (of the Diocese of New York); the Rev. Drs. Dorr and Williams, and the Rev. Messrs. Rogers, Ogilby, Bonner, Beasley, Franklin, Webb, Roberts and Huntington (of the Diocese of Pennsylvania); the Rev. Messrs. Flagg, Stearns and Dashiell (of the Diocese of Maryland); the Rev. Mr. Allen of the Diocese of Massachusetts), and the Rev. Mr. Boyd (of the Diocese of Mississippi.) The single drawback of the occasion was the absence, from indisposition, of the Assistant Minister, the Rev. Professor Doane, whose unwearied labours had brought forward an excellent choir of men and boys, by whom the Psalter was chanted antiphonally, and the whole music excellently sustained; and in many other ways contributed to the order and beauty of the service. I shall undertake no description of the building. You have seen it. It speaks for itself. It is, I believe, the first instance, in this country, of a cruciform Church, with a central tower and spire; all of which is of stone. It does honour to the eminent architect, Mr. Richard Upjohn. For solidity and durableness, the building can hardly be surpassed. Its promise of perpetuity is as great as can be predicted of any work of man. From age to age it will remain, I trust, a monument of the Faith, and a temple for the worship, of the One, Holy, Catholic, Apostolic Church. To have been an humble instrument, in a work so gracious, is among the highest blessings of my life. To worship, while I live within its walls; and to lie down, at last, within its shadow, are first and chief among my prayers. Daily Morning and Evening Prayer, and the Weekly Administration of the Holy Communion, began from the Consecration; and, I trust, will never cease. 'Let Thy Priests, O God, be clothed with salvation; and let Thy saints rejoice in goodness.'"

The building of this Church was an event and a far forward step in the history of American Church

architecture. After nearly fifty years have passed it is still one of the most noteworthy Parish Churches of the country, and for a Church of its size and cost is unrivalled in dignity and devotional effect. At the date of its erection it attracted most emphatic notice. An elaborate description of it, evidently the work of a professional hand, appeared in the *Church Journal* (New York), and was republished in full by the English "Ecclesiologist" in its vol. xv. (1854). The editor of that work says that S. Mary's, Burlington, is a church "of peculiar importance, being the virtual Cathedral of its Diocese," and that it offers "the most satisfactory evidence of the progress of ecclesiology in the United States."

It seems worth while to insert here some extracts from this contemporary description.

* * * "The font is just outside the chancel-arch, on the south side. It is large, octagonal, on a step ; the whole being of Caen stone. The eight sides of the bowl bear alternately, in panels, four angels with scrolls, and four emblems. On the scrolls are the words, "By one Spirit we are all baptized into one body." The emblems are the Hart drinking, the Pelican in her piety, the Lamb and the Dove. The carving of these is of remarkable excellence, boldly and beautifully undercut, and in the purest ecclesiastical style. The shaft of the font is also beautifully panelled, and the mouldings are in excellent harmony. The pulpit, a decagon, stands against the north pier of the chancel arch. Its sides are panelled, with angle-shafts, and it rests upon a short stem. It is surmounted by a sounding-board, of a low pyramidal shape, supported by brackets, and is of very good height. The preacher can be seen and heard by nearly every person in a full congregation. The choir is three (stone) steps above the nave, the sanctuary one above the choir, and the altar one more, extending across the chancel. The chancel is paved with Minton's encaustic titles, the pattern increasing in richness the nearer to the Altar. The lectern is very plain, standing on the second step under the chancel-arch. It will be replaced hereafter by a richer one, of bronze. The choir is furnished on each side with a stall-bench against the wall, which will accommodate about six on a side. Before these are two other seats, one step lower, for the choir of men and boys ; each having, at its western end, a separate seat for one of the officiating clergy. The book-board is simply panelled. At the east end of the south stall-bench stands the Bishop's chair, (or throne as it used to be

called.) It is elevated three steps above the choir floor, richly panelled below, and has a canopy of richly cusped and crocketed tabernacle work, supported on slender cluster shafts, rising from the four corners of the solid work below. This—the handsomest Bishop's seat in the country—was presented by the Alumni of Burlington College. At its northeastern angle stands a Bishop's pastoral staff, with which are connected very interesting associations. It is made of the old oak found in the ruins of S. Augustine's, Canterbury, at the time it was restored to the Church, and rebuilt as a missionary college. It is shod with metal, has an 'Agnus Dei' carved in the floriated head, and is adorned with colour and gilding. It was presented, several years ago, to the Bishop, by Mr. Beresford Hope. In the sanctuary are three *sedilia* on the south side, quite plain, the eastern one being on the upper step. On the north is a plain Bishop's chair. The Altar is surrounded by an open arcade of detached shafts and cusped arches, the upper surface being inlaid with five crosses of holly wood. All the furniture of the church which we have enumerated—Altar, *sedilia*, Bishop's chair and throne, stalls, pulpit, the panelled fronts of the galleries, the seats in the nave and transept, the low wainscot around all the wall, and the organ-case—are of solid black walnut.

* * * "But the most striking feature of the interior is the polychromatic decoration, which is the most brilliant and successful specimen yet given us by Mr. Akeroyd, of his skill. The ceilings of nave, transept and lantern are of deep, pure ultramarine blue, the principals, purlines, braces and joists being adorned with plain red, white and green. The chancel roof is far richer, the blue being relieved with roses and lilies, and the beams being delicately picked out with flowers and foliage. The east wall, from the string-course under the window, is divided into three compartments, the two at the ends having a blue ground, the larger, in the center, being of red, and the diaper-work in all being bold and effective. Over the Altar appears the *IHS* in a glory, very elaborately wrought out, a floriated cross being on either side. Under the string-course runs the illuminated inscription : 'God so loved the world that He gave His only-begotten SON, that whosoever believeth in Him should not perish, but have everlasting life.'—S. John iii, 16. The front of the Altar is the richest of all, being mainly of red and gold. A delicate sprig runs round the chancel windows and door. The roof of the south porch is also prettily

picked out with white flowers on a blue ground, and over the south door is the illuminated text, 'Keep thy foot when thou goest into the house of the LORD.' Such truly beautiful specimens of ecclesiastical art as this—richly solemn yet with nothing gaudy or tawdry in effect—will speedily render wall decoration as universal in our new Churches as stained glass.

"The dimensions are as follows: Chancel, 35 feet deep by 23 wide; transepts, 32 by 23; nave, 95 by 23. Height of walls to eaves, 20 feet; to ridge, 40; to tower cornice, 60; to top of cross on spire, 174 feet."

This Church was consecrated on the 10th of August, forty clergy being present."

The brief earthly life, blending so strangely, toil, tribulation and triumph, of the great Bishop and laborious Parish Priest, was now drawing to its close. In less than five years his prayer, that he might at last lie down within the shadow of the beautiful church he built, was granted and, on Wednesday, in Easter-week, April 27th, A. D. 1859, departed in peace, the unqualifiedly greatest Bishop with whom the American Church has ever been blessed, and one of the very greatest men whom our country has ever produced. On Saturday, April 30th, his body was laid in the grave, north of the chancel, "sown in tears," amid such a concourse of mourners and with such abundant weeping as Burlington never saw before, nor is likely to see again.

The Bishop of Vermont (Dr. Hopkins), the Provisional Bishop of New York (Dr. Horatio Potter) and Bishop Southgate (formerly of Constantinople) with over one hundred other vested clergy were in attendance, together with many of the most eminent men of the State and Nation.

Of the funeral Bishop Southgate wrote: "I was one of the crowd which last Saturday attended the burial of Bishop Doane, at Burlington, New Jersey. The concourse was the largest that I ever saw on such an occasion; and there were other features of it which were still more remarkable. It was the most sorrowful assemblage which I ever witnessed; nor was the sorrow confined to the women and children. I never before saw so many men bowed with grief. I do not believe that, in all my life I have seen so many men shed tears as I saw on that single day. Nor were they all men of the softer mood. Some of them were venerable judges, practiced lawyers and men of business, from whom one would have expected only the serious and respectful demeanour suited to the solemn circumstances. I saw the heaving breast, the manly struggle to repress the

signs of emotion, and, in some instances, the complete breaking down under the force of the inward grief. For example, one elderly gentleman whose name, were I at liberty to mention it, would be familiar to many of your readers, a man used to public life and inured, one would think, to 'all the changes and chances of this world,' approached the grave after the body was lowered, to take a last look at the coffin, which contained the mortal remains of the departed. His lip quivered, his eye moistened. He exerted himself strongly to retain his composure. But it was in vain. He was forced to yield to his emotion; and, his gray hairs drooping over the grave, his tears streamed freely down upon the coffin beneath. I witnessed many such scenes during the day and especially at the grave. The whole town seemed in mourning. Persons no way connected with the deceased by kindred, were in full black. Shutters were closed on the streets, and badges of grief were hanging from different parts of the houses. Nor did the sorrow seem to be confined to those who were of the same religious communion with the departed. Men of other names were as deeply affected by the sympathies of the occasion. I have often seen great burials before. I have often marked the sobriety and general decorum which attend them. But I have never until now seen such an assembly pervaded with the grief that is felt when one has lost a near and beloved relation. If a stranger had happened there who had learned nothing of the cause of the gathering, it would have seemed to him as if almost everyone present must have been of the family of the dead man.

My own feeling was, that none but a very remarkable man would be followed to the grave by such a manifestation. And he *was* a remarkable man; in some respects, one of the most remarkable of the men who rank among the historical personages of America; for such undoubtedly will be the position which posterity will assign to him; *he will be a historic person.*" This judgment and prediction of Bishop Southgate are being fulfilled as time goes on. Bishop Doane's fame is secure and imperishable. The lustre of his genius and character only increases with years. *Time is only magnifying him.* And this is a test of greatness. When the names and accusations of his detractors, opponents and enemies have disappeared in oblivion, and they have nearly reached that point now, the works of GEORGE WASHINGTON DOANE will follow his name in a trail of living splendour.

Bishop Doane's death called out the eloquence and pathos of the ablest minds and tenderest hearts. Among these masterly tributes, three may be especially mentioned, that of the Rev. Frederick Ogilby, D. D., that of the Rev. Cortlandt Van Rensselaer, D. D., the distinguished Presbyterian Pastor of Burlington, and that delivered before the Diocesan Convention of New Jersey, on May 25, 1859, by the Rev. Milo Mahan, D. D. This last discourse, entitled, "The Great-Hearted Shepherd," was truly memorable. The author, himself a priest of the rarest learning and intellectual power, seemed inspired by the occasion, and rose fully to the height of his august theme, producing an unfading picture and appreciation of his friend and Bishop. That ancient Homeric epithet, "Great-Hearted," has acquired a new and consecrated immortality from its application to Bishop Doane, and in its Greek form, ΜΕΓΑΛΗΤΟΡΟΣ, is graven upon his tomb. That tomb is one of the veritable shrines of the American Catholic Church, visited constantly by pilgrims from afar in reverence and love, and tended daily by the original and inherited affection of the citizens of Burlington and parishioners of S. Mary's Church. For the more than three and forty years since the grave was made, it has never been without flowers.

The Bishop's tomb, as a work of art, is notable, and ecclesiologically has few equals. It is a massive, cruciform coped-tomb of freestone. The Mitre, the Pastoral Staff, the Keys and Crown of Thorns are the sculptured emblems. The inscription is as follows: + JESU Mercy. GEORGE WASHINGTON DOANE, D. D., LL. D., FOR XXVII YEARS BISHOP OF NEW JERSEY; BORN MAY 27, A. D. MDCCXCIX; FELL ASLEEP, APRIL 27, A. D. MDCCCLIX: IN PACE.

"I have waited for Thy Salvation, O Lord."

At the foot of the monument:

+ IN MEMORIAM.

EPISCOPI. NEO-CESARIENSIS

HUJUS. ECCLESIE. SANCTAE. MARIE.
CONDITORIS. ET RECTORIS. COLLEGII BURLING-
TONIENSIS. ATQUE.

AULAE. SANCTAE. MARIE. FUNDATORIS.

PASTORIS. ΜΕΓΑΛΗΤΟΡΟΣ.

TO BE CONTINUED.

The Old Church Plate.

Queen Anne Silver.

The first Rector, Rev'd John Talbot returning home from England in 1708, reports that he had presented our humble Address to Her Majesty, and that she had been graciously pleased to give us a silver Chalice and Salver for the Communion Table.

The Chalice is 7½ inches high, and the Paten 5 inches in diameter—the inscription on each is

"ANNÆ REGINÆ."

The Rector also brought an embossed silver Chalice and Paten, the gift of Madam Catherine Bovey, of Flaxley Abbey. This lady we are informed in a letter from the brother of the present owner of the Abbey, to Dr. Hills in 1881, was of very remarkable character and attainments. She was the intimate friend of Steele and Addison, and was the original of the perverse and attractive widow, beloved of Sir Roger de Coverly, immortalized in the pages of the *Spectator*.

The Chalice is on a baluster stem, the bowl, stem and foot richly chased with cherub heads, emblems of the Passion and foliage. Inscription on each: "The gift of Mrs. Catherine Bovey of flaxley in Gloucestershire to St. Mary's Church, att Burlington in New Jersey in America."

The Quarry Beaker was the gift in 1711, of Honourable Col. Robert Quarry. Among the devises engraved upon this beaker is that of a hunter with a horn at his lips and a spear in his hand, preceded by three hounds in pursuit of a stag.

Of this piece Mr. J. H. Burk in his book on old plate says: "Before we leave the XVI and XVII Centuries notes must not be omitted of other cups, of quite exceptional forms which are occasionally found, some of great excellence; these have, no doubt, been originally drinking cups, but since devoted, by the piety and liberality of their owners, to more sacred purposes. Perhaps the most beautiful of all such vessels is the crowned beaker at S. Mary's, Burlington, N. J., of which Mr. Cripps (author of Hand Books of old English plate) writes: "The beaker is not a very early one, late in the XVII Century, I fancy; but it is not English; if not German or Dutch, it has been copied from a German or Dutch piece."

In 1895 one hundred and eighty-seven years after the Bovey Silver was given, a gift was received from the Sisterhood of the Holy Navitity, Providence, R. I., consisting of a Pyx, made of gold upon which is a cross set with diamonds, this is a sacred vessel used to carry the Blessed Sacrament to the sick and dying. This Pyx is made of gold and jewels worn by Sister Christina before she came into the Sisterhood. Sister Christina was of the Bovey family and it was her earnest desire that this Pyx should be made and given to S. Mary's Church, Burlington, in memory of her kinswoman Madam Catherine Bovey for whose memory she always cherished a sincere affection.



OLD PLATE

The Queen Anne Chalice and Paten

The Quarry Beaker
The Bovey Pyx

The Bovey Chalice and Paten



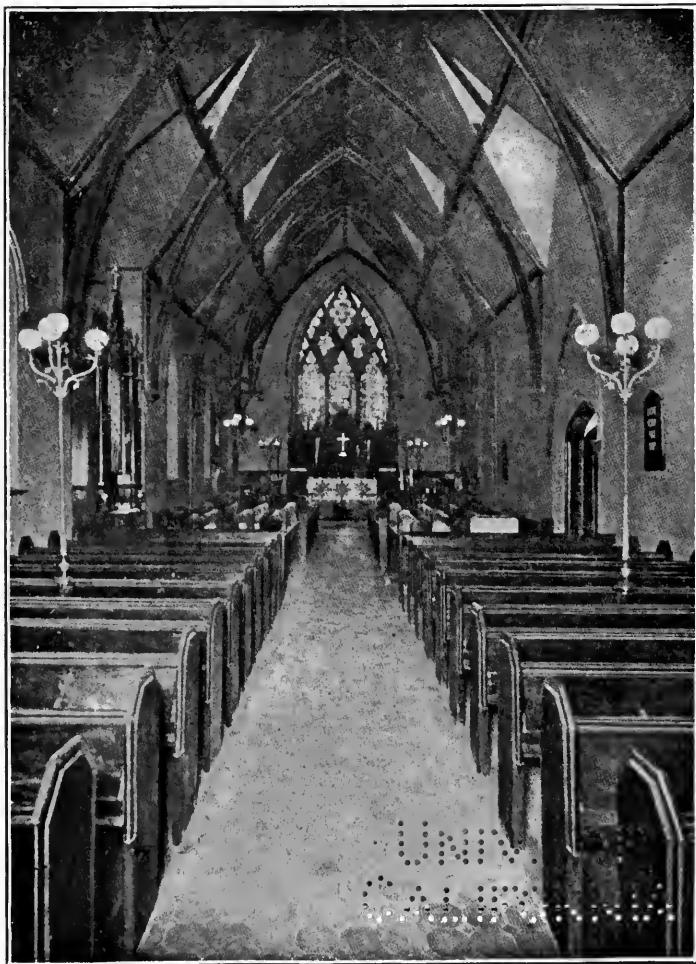


THE ALTAR
of New S. Mary's





S. MARY'S HALL
and
CHAPEL OF THE HOLY INNOCENTS



Interior
CHAPEL OF THE HOLY INNOCENTS





BURLINGTON COLLEGE
about 1873



RIVERSIDE-BURLINGTON
Residence of Bishops Doane and Odenthaler
Still held in trust for the use of the Bishop of the Diocese



The Story of S. Mary's Parish.

BY THE REV. GEORGE McCLELLAN FISKE, D. D.

THE AFTERGLOW.

"Si monumentum requiris, circumspice—if you seek a monument, look around! How many things in Burlington might bear this inscription to the memory of Bishop Doane!"—THE REV. FREDERICK OGILBY, D. D.

On the death of Bishop Doane the Parish was in charge of the Rev. Charles Frederick Hoffman. This priest, brother of the Rev. Dr. E. A. Hoffman, became widely known throughout the church for his interest in the cause of Christian education, being the virtual founder of the Church University Board of Regents, and of the Society for the Promotion of Church Schools and Colleges. Several honorary Doctorates were conferred upon him, and a number of Church institutions, notably S. Stephen's and Hobart Colleges, were the recipients of his munificence. Dr. Hoffman died in New York, March 4th, 1867, being then Vice Chancellor of Hobart College, and having been for many years Rector of All Angels' Church, New York.

On May 25th, 1859, the Diocesan Convention held its seventy-sixth annual session in S. Mary's Church, On the 3rd day, May 27th, at noon, the birthday of Bishop Doane, the day of the month, and almost the hour of his entering into rest, the Rev. William Henry Odenheimer, D. D., Rector of S. Peter's Church, Philadelphia, was elected third Bishop of New Jersey. He was the son of John W. Odenheimer and was born in Philadelphia, August 11th, 1817; graduated at the University of Pennsylvania (Valedictorian), July 30th, 1835; also at the General Theological Seminary, New York, June 29th, 1838; was ordained Deacon in S. Paul's Church, Philadelphia, September 2nd, 1838, by Bishop H. U. Onderdonk; became assistant to the Rev. Dr. DeLancey of S. Peter's Church, Philadelphia, January 10th, 1839, and succeeded to the Rectorship on consecration of Dr. DeLancey to the Episcopate of Western New York; ordained Priest in S. Peter's Church, Philadelphia, October 3rd, 1841, by Bishop H. U. Onderdonk; received the honorary degree of D.D. from the University of Pennsylvania, July 3rd, 1856. Dr. Odenheimer was a worthy successor of Bishop Doane, being his intimate friend, having spent much time in Burlington, and being like minded in Churchmanship. He was in the full vigour of ripened youth, and had long been conspicuous as a Catholic leader in the Church life of Philadelphia. His career had been rapid and brilliant, yet one of solid worth. It was a happy

choice for New Jersey. On June 24th, 1859, the Bishop-elect signified his acceptance and was consecrated during the session of the General Convention in S. Paul's Church, Richmond, Va., on Thursday, October 13th, 1859.

Soon after, Bishop Odenheimer took up his residence in "Riverside," where for twenty years he dispensed a genial Episcopal hospitality, and took deep root in the hearts of S. Mary's parishioners, and of all the people of Burlington. Naturally, the parish, which had good reason to deem itself a *quasi* Cathedral foundation, looked to the Bishop as its head, and on January 16th, 1860, it was placed in his charge.

On November 10th, 1859, Mrs. Doane, the widow of the Bishop, died in Florence, Italy. Known, revered and beloved in Burlington as a ministering angel and a worshipping saint, her name and memory are bright in the golden store of S. Mary's Parish.

On August 20th, 1860, the Bishop resigned charge of the Parish, and on September 10th, 1860, the Rev. Wm. Croswell Doane was elected Rector, accepting under date of September 18th, and taking charge on S. Luke's Day (October 18th), the same year. Mr. Doane was born in Boston, Mass., March 2nd, 1832; removed with his father to Burlington in the spring of 1833; graduated at Burlington College, September 26th, 1850; became a candidate for Holy Orders the same year; was ordered Deacon by his father in S. Mary's Church, Burlington, March 6th, 1853; elected Assistant Minister of S. Mary's Parish, Burlington, April 4th, 1853; proceeded M. A. in Burlington College, September 29th, 1853; was advanced to the priesthood by his father in S. Mary's Church, Burlington, March 16th, 1856; resigned the Assistantship of S. Mary's, May 2nd, 1856, and the same year proceeded B. D. in Burlington College, and founded S. Barnabas' Free Mission, Burlington, where he was ministering when chosen Rector of S. Mary's Parish.

The new Rector was instituted May 26th, 1861, and loving, sorrowing hearts were soothed as they said within themselves, "The spirit of Elijah doth rest on Elisha." On March 10th, 1861, a Faldstool was placed in front of the Bishop's chair in the sanctuary. A brass plate is inscribed:

"The Bishop of New Jersey. I was glad when they said unto me, we will go into the House of the Lord. Fourth Sunday in Lent, A. D. 1861."

This gift reminds us here of a former one of some years before, viz., a cross-handled silver knife for preparing the sacramental bread and inscribed, "S. Mary's Church, Burlington. Offering of a Priest." The box in which this knife is kept contains a note in Dr. Odenheimer's handwriting, which, as a voice of fifty years ago, is interesting to-day, when the

change of the name of the Church is so fully becoming a practical question. This note reads: "A Thank Offering to the Lord for His Mercy in restoring to health, and thus continuing to the Church the wise counsel and effective labours of His servant, the Bishop of New Jersey; humbly presented and placed on the altar of 'The Chapel of the Holy Child Jesus,' by a Priest of the Catholic Church in Pennsylvania, Christmas Day, 1853." During the year 1861 an addition was made to the burial lots, from the ground, in the rear of the new Church, left by the Rev. John Talbot for the use of the Rectors of S. Mary's Church. Mr. Doane in his parochial report, May, 1861, mentions "larger congregations," "increased attendance at special services" and "enlarged alms." The Rev. David C. Moore is the Rector's assistant. S. Mary's Academy for Boys is in successful operation, with twenty-one scholars, who receive a thorough English and classical education, with proper and careful religious training, and attend the daily morning service of the Church. The Rector is Rector of the Academy, and his assistant the Master; the Bishop being Visitor. The report of this year, 1861, is still more memorable for the following statement, viz.: "The Rector adds, as an important event, the Act, which makes S. Mary's the Cathedral Church of the Diocese. It is such by nature and necessity, and has been always, in all but the name. He hopes by another year to report that the system as adapted to the American Church is fairly carried out.

"An Act authorizing the Bishop of the Protestant Episcopal Church, within the State, to register certain acts in the register of S. Mary's Parish, in the city of Burlington.

"I. Be it enacted by the Senate and General Assembly of the State of New Jersey that hereafter all baptisms and marriages, or any other official or ministerial acts which have been or may be solemnized by the Bishop of the Protestant Episcopal Church within this State, having the city of Burlington under his jurisdiction, may be entered by him on the register of Saint Mary's Parish, Burlington, and the same, when entered on the said register, shall have the like legal effect and operation, as if the said marriage or baptism had been solemnized by the clergyman having charge of the said Church, and been by him entered on the register thereof; and the said Church may also be the place of deposit for any papers and documents connected with his office.

"And be it enacted, That this act shall take effect immediately."

The clerical staff of S. Mary's, as thus constituted the Cathedral Church, appeared as follows: The Rt. Rev. W. H. Odenheimer, D. D., Bishop; the Rev.

Wm. Croswell Doane, B. D., Bishop's Chaplain, Rector; the Rev. David C. Moore, Rector's Assistant; the Rev. Elvin K. Smith, Principal of S. Mary's Hall, Chaplain of Holy Innocents' Chapel.

The Rev. J. Breckinridge Gibson, Rector of Burlington College, Chaplain of the Holy Child Jesus Chapel.

The Rev. M. F. Hyde, Professor of Ancient Languages in Burlington College, Missionary to Christ Church, Riverton.

Levi Johnston, C. P. Jones, Lay Readers.

On December 9th, 1861, the Vestry set apart a pew for the Bishop and his family, and also a plot of ground (alas! to be occupied all too soon) in the rear of the Chancel.

On April 20th, 1863, the Rev. Mr. Doane resigned the Rectorship to accept a call to S. John's Church, Hartford. His term as Rector of S. Mary's, although brief, will forever stand out as a glowing record of eloquence, burning zeal, self-sacrifice and untiring labours. He built fully and nobly on the strong foundations laid by his great father, and on his career as priest and man in Burlington, S. Mary's will ever dwell in devoutest gratitude and pride. Mr. Doane, after short but brilliant Rectorships in Hartford and in S. Peter's, Albany, was consecrated on February 2nd, 1869, First Bishop of Albany. His long and fruitful Episcopate has won for him a commanding position second to none in the entire Anglican Communion. Indeed, it is doubtful if there be any Bishop in that Communion so widely known and so largely influential as Bishop Doane. Oxford and Cambridge Universities in England, Trinity College, Dublin, Columbia University, Trinity College and the University of Pennsylvania in our own country have bestowed upon him their highest academic degrees of honour, while his Cathedral, Schools, and other Institutions of his founding in the Diocese of Albany will ever remain as majestic monuments of a truly great prelate. On Mr. Doane's resignation, the Rectorship was offered to Bishop Odenheimer, who declined it, but accepted the "charge of S. Mary's Parish" on April 24, 1863. On May 11th, 1863, the Rev. Eugene Augustus Hoffman, Rector of Christ Church, Elizabeth, N. J., was elected Rector, on the nomination of the Bishop. Mr. Hoffman accepted May 21st, and was instituted by Bishop Odenheimer on S. Peter's Day (June 29th), 1863. His Rectorship was very brief—less than one year in length—yet momentous in its results for the good of the Parish.

Mr. Hoffman, the son of Samuel Verplanck Hoffman, was born in New York city, March 21st, 1829; graduated at Rutgers College, New Brunswick, N. J., in June, 1847, and at Harvard University in June,

1848; also at the General Theological Seminary, New York, in June, 1851; received the degree of M. A. from Rutgers College in 1850 and from Harvard in 1851; was ordered Deacon by Bishop G. W. Doane in Christ Church, New Brunswick, N. J., June 29th, 1851, and advanced to the Priesthood in St. John's Church, Elizabeth, N. J., April 28th, 1853, by the same prelate. After a year and a half at Grace Mission Church, Elizabethport, he accepted in the spring of 1853 the Rectorship of the newly-organized Parish of Christ Church, Elizabeth, N. J., where he ministered for ten years, and until called to the Rectorship of S. Mary's Parish, Burlington. The great achievement of Mr. Hoffman's Rectorship was the extinction of the heavy debt of nearly \$20,000 which had been a sore burden for more than ten years. The Parish was thus placed upon a firm financial basis. This happy event carried in its train one of the most important gifts ever made to the Parish. Two saintly sisters, parishioners of S. Mary's, the Misses Margaret S. and Mary McIlvaine, who gave a very liberal subscription towards the payment of the debt, promised, if that effort should prove successful, to place, at their own cost, in the tower of the church, "a sweet chime of bells." The order for this splendid gift was sent November 22nd, 1864, to the celebrated foundry of G. C. Mears & Co., Whitechapel, London, and the bells, eight in number, were brought to Burlington on February 16th, 1866, and were first formally used on Easter Day, April 1st, 1865. Meanwhile Miss Margaret McIlvaine had died. This Peal of Bells, said by the founders to be one of the very finest ever made by them, and unsurpassed by any in this country, have been the joy and pride of Burlington, and their tones are ringing in the hearts of all S. Mary's children far and near. The cost of the bells, including all expenses, was over \$10,000. To this Miss Mary McIlvaine added \$5,000 as a fund, "the interest of which was to be appropriated to the chiming, ringing and keeping in repair, the bells." The gifts of the Misses McIlvaine to the Parish, including their benefactions on behalf of the debt, amounted to upwards of \$22,000. The parochial report of the Rector, May 15th, 1866, says: "The peal of bells was given in memory of the Rt. Rev. G. W. Doane, second Bishop of New Jersey, and is the carrying out of one of his long cherished wishes." The bells have been thus described: The largest one weighs 2,800 pounds, and is inscribed as follows: *This peal of eight bells is the gift of Margaret S. and Mary McIlvaine to S. Mary's Church, Burlington, New Jersey, Christmas, A. D. 1863.* Glory be to God on high, and on earth peace, good will toward men.

Second. The Bishop's Bell:

In memory of George Washington Doane, Second Bishop of New Jersey. The glorious company of the Apostles praise thee.

Third. The Rector's Bell:

O ye Priests of the Lord, bless ye the Lord, praise Him, and magnify Him forever.

Fourth. The People's Bell:

O ye servants of the Lord, bless ye the Lord, praise Him, and magnify Him forever.

Fifth. The Thanksgiving Bell:

My mouth shall speak the praise of the Lord, and let all flesh give thanks unto His holy Name forever and ever.

Sixth. The Funeral Bell:

O ye spirits and souls of the righteous, bless ye the Lord, praise Him, and magnify Him forever.

Seventh. The Marriage Bell:

Those whom God hath joined together let not man put asunder.

Eighth. The Patriot's Bell:

Give peace in our time, O Lord.

The inscriptions were chosen by the Rev. Mr. Hoffman. The bells were first pealed on Christmas Eve, 1866, and it may not be out of place to recall the names of those who took part. They were: Messrs. Elwood P. Hancock, E. B. Grubb, Jr., Henry B. Grubb, Charles B. Hewitt, Edward L. Hewitt, William D. Hewitt, George W. Hewitt, Jr., Craig Moffett, Thomas Lee, J. Mortimer Barclay, Charles M. Engle, Camille A. Baquet, Ledyard Van Rensselaer, Henry H. Douglas, A. Lardner Brown, John W. Buckman, Hugh Morris, George W. Caldwell, Rev. Wm. Allen Johnson.

On May 21st, 1866, Elwood P. Hancock was appointed Master of the Chimes, a position which he held until May, 1892 (except a short time when it was held by Avery Hurry, Mr. Hancock giving it up on account of illness, and taking it again upon Mr. Hurry's death), when he was succeeded by Frederick Fennimore, who in June, 1895, was succeeded by Henry F. Parker, the present Chimer. On February 29th, 1864, the Rev. Mr. Hoffman presented his resignation, to take effect April 1st, 1864, he having accepted the Rectorship of Grace Church, Brooklyn Heights, N. Y. Mr. Hoffman's Rectorship marked a distinct era in the prosperity and strengthening of the Parish, and he will always be remembered as a never-to-be-forgotten benefactor. After five years in Brooklyn, Dr. Hoffman was for ten years Rector

of S. Mark's, Philadelphia. Both these Rectorships were signalized by very great gains in temporal and spiritual things. Wherever Dr. Hoffman laboured he left behind him the most substantial and lasting memorials, and his works follow him. It is said that during his Rectorship of S. Mark's, Philadelphia, the number of communicants was doubled. In 1879 Dr. Hoffman became Dean of the General Theological Seminary, holding this most important office until his death on June 17th, 1902. Dean Hoffman rebuilt, in fact, may almost be said to have recreated the Seminary. He was known and revered as one of the most distinguished priests of the American Church, and enjoyed international fame as an educator and administrator. Possessed of immense wealth, his benefactions to the Seminary and to Church purposes were very ample. He will be remembered as one of the great figures of our Church history, and S. Mary's Parish must ever hold him in the most grateful love and honour.

Dean Hoffman received the degree of D. D. from Oxford University (Eng.), Rutgers College, Racine College, the General Theological Seminary, Columbia University, and Trinity College, Hartford, Conn.; that of D. C. L. from King's College, Windsor, N. S., and that of LL.D. from the University of the South, and Trinity University, Toronto, Canada. He married, 19 April, 1852, Mary C. Elmendorf, daughter of Peter Zabriskie Elmendorf, of New Brunswick, N. J.

On October 18th, 1864, the Rev. William Allen Johnson was elected Rector. Mr. Johnson, second son of the Rev. Samuel Roosevelt Johnson, D. D., *clarum et venerabile nomen*, was born at Hyde Park, Dutchess county, N. Y., August 4th, 1833; graduated at Columbia College, N. Y., July 27th, 1853, and at the General Theological Seminary, N. Y., June 24th, 1857; was ordained Deacon, in Trinity Church, N. Y., June 28th, 1857, by Bishop Horatio Potter; proceeded M. A. at Columbia College, June 30th, of same year. Became the minister of S. Peter's Church, Bainbridge and Christ Church, Guilford, in the Diocese of Western New York, September 6th, 1857; was advanced to the priesthood in S. John's Church, Whitestown, N. Y., October 31st, 1858, by Bishop DeLancey, and was missionary at Clifton and parts adjacent in the Diocese of Michigan from November 9th, 1862, to August 28th, 1864. Mr. Johnson having accepted the Rectorship, entered upon his duties on the 26th Sunday after Trinity, November 20th, 1864. A learned and holy priest, the new Rector upheld in every way the high tradition of S. Mary's pastors, and his name is never spoken without profound love and veneration. The parish was strengthened in his

day, and although S. Barnabas was set off and incorporated as an independent parish, S. Mary's was not weakened, but grew stronger temporally and spiritually. On July 8th, 1867, a Permanent Fund of the Parish School was constituted. The nucleus was \$113.38 from quarterly collections for the purpose since January 19th, 1866, and \$500 derived from the sale of land in Newark, presented to the Parish by Mr. Richard Ellis Bull, of England. In 1868-69 the ladies formed the "Church Missionary Guild" of S. Mary's Parish, the ancestor of the present organizations for missionary and charitable work.

On July 30th, 1869, the Parish formally received from the estate of Mrs. Sarah C. Robardet a legacy of \$5,000 "towards erecting a parsonage and furnishing the same."

On March 9th, 1870, Mr. Johnson, compelled by solicitude for his own health and that of his family, presented his resignation, to take effect on July 1st of that year. The Vestry reluctantly accepted it, with unfeigned sorrow, shared by the entire Parish. Mr. Johnson's Rectorship was one of marked spirituality and solemn earnestness and made a deep impression on every mind and heart. His teaching and example were lofty and pure, and he showed both by his preaching and living that illumination with true knowledge and understanding of God's word, which distinguishes the "faithful priest."

With true scholarly instinct and method Mr. Johnson began researches into the history of Burlington and of the Church there, thus pointing the way to the rich results obtained by his successor.

Mr. Johnson on his retirement from Burlington became Rector of S. John's, Salisbury, Conn., and after some years' service there accepted and held for many years the chair of Ecclesiastical History in the Berkeley Divinity School, Middletown, Conn.

On August 3rd, 1870, the Rev. George Morgan Hills, Rector of S. Paul's Church, Syracuse, N. Y., was elected Rector, accepting the call on August 9th, entering on his duties September 4th, 1870, and being instituted by Bishop Odenheimer on the second Sunday in Advent, December 4th, 1870. The Bishop was the preacher on that occasion from the text, "*There was war in Heaven*, Rev. xii :7. At Evening Prayer, on the same day, the preacher was the Rev. Thomas F. Davies, D. D., then Rector of S. Peter's Church, Philadelphia, now Bishop of Michigan.

The chronicle of the formalities attending the induction of this new Rector concludes with the following note of a quaint custom: "On Monday in Whitsun-week, May 29th, 1871, 'after Divine Service' was 'ended in the forenoon,' in compliance with the conditions of the deed of John Talbot, made July

13th, 1724, the rector 'publickly before the Congregation read the thirty-nine Articles in the Book of Common prayer.'

We come now to a Rectorship of twenty years, crowded with important events, one of the most interesting in the history of the Parish, and one still very fresh and living in the minds and memories of S. Mary's parishioners and friends to-day. The choice of Mr. Hills as Rector was another admirable and timely one, added to the many happy and divinely guided choices for S. Mary's. In temperament, associations, tastes and Churchmanship, Mr. Hills was eminently qualified to appreciate and delight in, the blended atmosphere, ecclesiastical, academic, episcopal and parochial, which gave the Burlington of thirty years ago a peculiar charm.

Mr. Hills, second son of Horace Hills, was born in Auburn, N. Y., October 10th, 1825; graduated at Trinity College, Hartford, Conn., August 5th, 1847; proceeded M. A. after three years' study in Divinity; was ordered Deacon in Trinity Church, Buffalo, N. Y., September 22nd, 1850, by Bishop DeLancey, and took charge of Grace Church, Lyons, N. Y.; was advanced to the Priesthood in Trinity Church, Geneva, N. Y., September 21st, 1851, by Bishop DeLancey; was Rector of Trinity Church, Watertown, N. Y., from July 17th, 1853, until May 1st, 1857, and from that date, of S. Paul's, Syracuse, N. Y., until he entered upon the Rectorship of S. Mary's Parish, Burlington.

On March 21st, 1871, an alms chest, the first one used in either the old church or the new, was placed in the south transept, and on Easter Even, April 8th, of the same year, the first Altar Cross, used in S. Mary's, of Italian marble, was presented by Mrs. Elizabeth A. Ellis.

On July 13th, 1871, the Rector was honoured by his *Alma Mater*, Trinity College, Hartford, with the degree of Doctor of Divinity.

A memorable event occurred during this same year, in the visit to Burlington on November 9th, as Bishop Odenheimer's guest, of the Lord Bishop of Lichfield, the Rt. Rev. George Augustus Selwyn, D. D., D. C. L., even better known as the first Missionary Bishop of New Zealand. Bishop Selwyn, just previous to his going out to New Zealand, met Bishop G. W. Doane in England and the two kindred spirits became fast friends. There was, therefore, a peculiar pathos about this pilgrimage to Burlington. On his arrival Bishop Selwyn went at once with Bishops Odenheimer and W. C. Doane to the grave of his friend, and then entered the Church for a short service, where he made an address. This visit was a striking testimony to the worth and fame of the sec-

ond Bishop of New Jersey. The "Parochial Report," 1873, states that a legacy of \$1,000 had been received from the estate of Mrs. Sarah C. Robardet, the annual interest of which, by the provisions of her will, is to be applied to "the purchase of fuel for the needy members of the Parish." The same report also mentions that "the great organ of the Church has been removed from the floor of the North Transept to the gallery at the foot of the Nave, and doubled in size; and a door, gallery and pews have been constructed in the North Transept, corresponding to those in the South Transept, thus supplying seventy additional sittings. The cost of these changes was met by the conversion of a portion of the funded property of the Parish."

On November 8th, 1873, the present rectory, built in 1838, was purchased at public auction at a cost of \$7,000, \$6,000 of which was Mrs. Robardet's bequest for this purpose with accumulated interest, and the remaining \$1,000 being the gift of Mrs. Euphemia B. Grubb. The new Rectory was first occupied as such March 11th, 1874. On Sept. 29th, 1874, the Rector became Dean of the Convocation of Burlington, an important Diocesan office, which he continued to hold, in later years under the title of Archdeacon, until the end of his life.

The year 1874 marked an epoch in New Jersey Church history, in the division of the Diocese. Bishop Odenheimer, having elected the new Diocese, first called Northern New Jersey, now Newark, a special convention was held in S. Mary's Church on November 12th, 1874, for the election of the Fourth Bishop of New Jersey. The Rev. Joseph F. Garrison, M. D. presided, and the sermon, *I. S. Timothy*, v:22, was preached by the Rev. Alfred Stubbs, D. D. On November 13th, on the fourteenth ballot, the Rev. John Scarborough, D. D., Rector of Trinity Church, Pittsburgh, Pa., was elected. Dr. Scarborough was a priest of distinction, with a noble record of life and work, a staunch Churchman, in hearty sympathy with the theology and labours of his predecessors, and withal in the prime of an unusually vigorous physical and intellectual maturity. His Episcopate, now nearing the completion of its third decade, has been one of tranquillity and steady growth in the Diocese, full of blessing and good fruits. The new Bishop was consecrated in S. Mary's Church on the Feast of the Purification February 2nd, 1875, and was a great occasion. It was said that the assemblage was the largest since the funeral of Bishop Doane, about 1,000 persons being present. The Consecrator was the Bishop of New York, the Rt. Rev. Horatio Potter, D. D., and the preacher was the Rt. Rev. John B. Kerfoot, D. D., Bishop of Pittsburgh, his subject being

"*The Pastoral Office of a Bishop, I. S. Peter, ii:25.* Besides the Bishops mentioned there were present the Bishops of Pennsylvania, Long Island, Albany, Massachusetts and Central Pennsylvania, and upwards of 100 vested priests and deacons. Bishop Odenheimer was in England, seeking rest and health. "After the service the Bishops, Clergy, Lay Deputies and their families were invited to unite with the parishioners, including the teachers and pupils of S. Mary's Hall and Burlington College, in extending to the Bishop of New Jersey a *welcome to Riverside*, where a sumptuous collation was spread, and where nearly all remained in social enjoyment till half-past four or five o'clock.

Thus passed the greatest ecclesiastical day in the history of Burlington."

The career of Burlington as a See City, for the present, closes here. Bishop Scarborough deemed it best for the interests of the Diocese to make his residence in Trenton and with his location there the Cathedral character of S. Mary's Parish *practically* disappeared—although the legislative enactment making St. Mary's the depository of the records of Episcopal acts is still in force. During the year 1874-75, S. Mary's was the recipient of important legacies from the estate of Miss H. Catharine Swann, of Burlington, who died November 23rd, 1874; \$2,000 for the poor of the Parish, \$500 for the Parish School, and \$300, on condition of a further sum of \$800 being raised within three years, for repairing and restoring the graves and tombstones needing such care, in S. Mary's Churchyard.

On Easter Day, March 28th, 1875, two silver alms basins were presented to the Parish by Mrs. Elizabeth A. Ellis.

Another event of 1875, historical in itself and as the beginning of what is now getting to be a time-honoured custom of every fifth year, was the First Reunion of the Alumnae of S. Mary's Hall. This took place on May 27th. Bishop Doane's birthday, opening with a service in S. Mary's Church, at which over 150 graduates and former pupils of the Hall were present. The Bishop of Albany preached a powerful sermon from the text, *III. S. John, 4.*

On April 6th, 1875, the vestry appointed a committee "to secure a plan, and devise ways and means for the conversion of the old Church into rooms for the Sunday School and other parish purposes." The plans of Mr. William D. Hewitt, architect, were adopted. Under the energetic supervision of the architect and of Mr. Henry B. Grubb, treasurer of the committee, the work went rapidly forward, and the ancient building was brought into its present condition, apartments being provided for a Parish

School, Sunday School, Bible Classes, and Library. The chancel now occupies its original and literal Eastward position, and in the sanctuary stands the venerable Altar, or Holy Table, still covered with the crimson cloth presented by Lady Franklin. On the Feast of the Purification, 1876, the first anniversary of his consecration, Bishop Scarborough blessed the restored edifice, making an address, as did also Bishop Odenheimer and Dr. Hills. The Rev. Dr. E. A. Hoffman was also present. Bishop Scarborough said: "The restoration of this ancient building is an enduring monument to the Rev. Dr. Hills, and is one of three things, which will make his rectorship in this parish forever memorable; the other two being the acquisition of a fine rectory, and the important and delightful 'History of the Church of Burlington,' soon to issue from the press—the fruit of the doctor's research for many years, and one of the most valuable contributions to American Ecclesiastical History."

On the 27th of May, 1876, this book was given to the public, and at once attracted wide attention throughout the Anglican Communion. It brought additional renown to S. Mary's Parish, and to its able Rector. The Historical Society of Pennsylvania elected the author a member, and from every quarter came constantly expressions of admiration of the service Dr. Hills had rendered to our civil as well as ecclesiastical history. A second edition, "enlarged and illustrated," was published in 1885. This work is dedicated to the Rev. John Talbot, and really is his most important and lasting memorial. The "foreword," in dignified brevity, tells his story.

"This volume is inscribed to the memory of the Rev. John Talbot, M. A., Founder and First Rector of the Church in Burlington, who, after twenty years of missionary toil, with ceaseless but ineffectual entreaties that a Bishop might be given to America, was induced to receive consecration from a line of non-jurors in England, and returned to Burlington, where, after three years more of ministration, followed by two of inhibition, he died and was buried within the walls of the Church which he built, November, A. D. 1727."

Dr. Hills was devoted to the memory of Talbot, and has done more than any other hand to bring him again into the mental vision of these days. His monograph on Talbot, read on November 11th, 1878, before the Historical Society of Pennsylvania, was a permanent contribution to the literature of the subject, and gained for the author much and well deserved praise. During this same year, 1878, the mural tablets, before referred to, in memory of Mr. and Mrs. Talbot, were placed in the old church, one, the

gift of John Wm. Wallace, Esq., President of the Pennsylvania Historical Society; the other, of Charles Ellis, M. D., of Burlington. These were followed in 1879 and 1880 by tablets in the same edifice to the Rev. Colin Campbell and to the Rev. Robert Weyman.

On February 28th, 1877, was organized the "Guild of S. Mary's Parish," afterwards incorporated under the New Jersey laws, and still, with its twelve committees in vigorous operation. In this new organization the former "Guild" became the "Committee on Missions." By the death on May 31st, 1877, of Miss Elizabeth A. Swann, several important legacies, devised in her will, came to S. Mary's, viz.: \$800 as a fund for keeping in order the graves of her family; \$5,000 to be invested for the benefit of the sick poor, and for the Parish and Sunday Schools, \$250 each.

On August 14th, 1879, the beloved Bishop Odenheimer died at "Riverside," where his last months of lingering illness were spent in the family of his son-in-law, Mr. Henry B. Grubb. On August 18th the funeral services were held in S. Mary's Church, the Bishops of New Jersey, Albany and Springfield, between fifty and sixty priests and deacons, and a very large congregation of lay-people, many of great prominence, being in attendance. The inclemency of the weather made it necessary to defer the interment in the churchyard until the next morning. The Bishop's cruciform tomb of blue granite is only second in interest to that of Bishop Doane. It bears the mitre, pastoral staff and keys, and is inscribed "William Henry Odenheimer, D. D., born August 11th, A. D. 1817, died August 14th, 1879, in the twentieth year of his Episcopate. Third Bishop of New Jersey and First Bishop of Northern New Jersey. Patient in tribulation, continuing instant in prayer, Romans xii: 12." Also the words of his own selection, "Rest awhile, St. Mark, vi:31." A costly tablet of Caen stone and brass, erected by the New Jersey Branch of the Woman's Auxiliary to the Board of Missions, commemorates the Bishop on the chancel arch of S. Mary's Church.

In 1880 a further addition was made to the burial lots from the Talbot land. As this property was left by Mr. Talbot for "an augmentation to the maintenance" of the Rector of S. Mary's Church aforesaid, forever, a careful stipulation in legal form between the Rector and Church Wardens, was adopted by the Vestry on March 20th, 1880, by which all moneys received from the sale of these lots should be devoted to the original purpose of Mr. Talbot's bequest. After this addition, some doubt existing as to any previous formal consecration of the Churchyard, the whole enclosure, old and new, was solemnly blessed by

Bishop Scarborough on Palm Sunday, April 2nd, 1882, after a form prepared by the Rector. On Palm Sunday, March 21st, 1880, the installation of the vested choir took place. The following young men, all communicants of the Church, were admitted as choristers by an office drawn up by Dr. Hills and authorized by the Bishop: William S. Cherry, M. Howard Giberson, George F. Hammell, Stephen G. Hewitt, Alexander C. James, William C. Reick, Edward T. Dugdale, C. Ross, Grubb, Richard Hepworth, George Heathcote Hills, Henry E. Lincoln, Thomas I. Rogers, Charles D. Gauntt, Edward S. Hammell, Hobart D. Hewitt, John Dows Hills, Samuel Pew, William L. Sherwood, Augustin Thwaites and Herbert S. Wells. This choir, which has continued to furnish S. Mary's music, was organized and trained by Stephen Germain Hewitt, who, in 1881 was succeeded by George H. Allen. At first it consisted entirely of men. Boys were first admitted in July, 1881, five in number. This choir, whose outdoor singing has become so associated with "Sweet S. Mary's Churchyard," first sang at a funeral, at the burial of the Rev. Prof. Hyde, September 7th, 1880.

On Sunday, June 17th, 1883, the beautiful Lych Gate, in memory of Stephen G. Hewitt, was blessed by the Rector. Mr. Hewitt, youngest member of the remarkable Burlington family of that name, was a young man of brilliant talents and saintly character, who died on the eve of his admission to Holy Orders. His personal influence and work for the Church were most exceptional, and the Gate was a beautiful tribute to his worth. The corner-stone was laid by Mrs. C. Ross Grubb, and the office on that occasion was said, in the absence of the Rector, by the writer of these notes, who also composed the inscription as follows:

To the Glory of Jesus Christ, The First Fruits of them that slept, This Lych-Gate was erected A. D. 1883, in loving memory of Stephen Germain Hewitt, By many friends who, holding him in everlasting remembrance, are animated by his example to pray, That all flesh here committed to the ground may rest in hope and rise with joy. "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." In the summer of 1883, after the repainting of the interior of the Church, the marble Altar cross was removed to the Old Church, and a brass cross, vases and chancel rail were placed in the New Church. It may be of interest to note that Antependia of the five ecclesiastical colours have been the use of the Parish since 1871; banners since 1878 and coloured stoles since Advent 1883. In 1885 the Parish received another valuable legacy of \$24,000 as a permanent fund "for the sick and needy of said

Church," from Signor A. Paladini, who died on March 2nd of the above year. Signor Paladini, whose grave is in the churchyard, for thirty years was instructor of Italian and Spanish in S. Mary's Hall and Burlington College. At the death of his widow in 1894, the Parish received further benefactions from her to the amount of \$900.

No one who traces the life of S. Mary's Parish can fail to notice the succession of loving remembrances bequeathed by faithful hearts to maintain through time to come what was their dear spiritual home on earth.

One of the most touching of these permanent funds but just completed (1903) is that for keeping flowers perpetually on the grave of Bishop Doane. Reference has already been made to this beautiful custom. It was maintained by Miss Anna L. Kinsey until her death in 1884. After that, the pupils of S. Mary's Hall sent a large Easter cross every year until the change in the Easter vacation took place in 1892. Then a graduate of the Hall, of the Class of 1860, Miss Mary T. Kingdon, took charge of this loving tribute, the Hall supplying part of the money needed for flowers, the rest being collected from friends of Bishop Doane. As year after year these friends passed to their rest, Miss Kingdon felt that the time had come to raise a fund to perpetuate the custom. Beginning in 1894, contributions were received from many Alumnae of the Hall and personal friends of Bishop Doane, until the entire sum desired, \$500, was obtained, the last \$50 being given by a member of the Class of 1860, Mrs. Lucy Wharton Drexel, in memory of her classmates at rest in Paradise. This fund is, at present, in charge of its founder, who prizes the blessed privilege of arranging the flowers on the sacred spot. Before leaving this subject it will be worth while to set down here a pleasing reminiscence, but lately brought to mind. Mention has been made of the eloquent discourse delivered by the Rev. Cortlandt Van Renssalaer, D. D., on the death of Bishop Doane. That discourse ends with these words: "My offering of May flowers, fragrant with the freshness of their gathering, has been laid upon the new-made grave;—flowers plucked by a Puritan's hand, and placed *in memoriam* over the dust of a great Episcopal Bishop." This beautiful sentence has generally been supposed to have been a figure of speech. This is a mistake. It was a statement of fact. On Sunday morning, May 1st, 1859, the day following the Bishop's funeral, Dr. Van Renssalaer, according to the testimony of Charles Burr, the sexton, came between six and seven o'clock and laid violets on the Bishop's new-made grave, literally the first flowers placed there. This tender tribute ought to

endear always to S. Mary's people the name and memory of this noble Christian minister and gentleman.

In 1887 the Rev. Robert MacKellar became Curate, combining with this office the Chaplaincy of the Hall.

In 1888, the health of the beloved Rector began seriously to decline. Affected by pulmonary disease, he sought relief in the South and in the West, but without avail, and at last, on October 15th, 1890, tarrying with his son, the Rev. John Dows Hills, Rector of S. Luke's Church, Tacoma, Washington, his pure and gentle spirit departed to its rest.

The funeral was on Saturday, October 25th, 1890, in Burlington. It will never be forgotten by those who witnessed it. The Autumn balm and haze, the yellow, falling leaves, the long procession of vested clergy and choristers, the train of mourners, parishioners and "much people of the city," passing from the Rectory to the Church, the singers singing as they went, the tuneful, sympathetic chimes, made up a scene of hallowed sorrow, not that of others who have no hope, but the sorrow of those who comfort one another with the words, "Them also which sleep in Jesus will God bring with Him."

Thus ended a tranquil, loving, yet eventful Rectoryship of twenty years. It was a blessed time. The Parish was strengthened and its fame was spread abroad. As one pauses before the massive cross which marks the grave of Dr. Hills he feels himself venerating the ashes and the deeds of a priest who worthily succeeded Talbot and Doane. Dr. Hills did much for S. Mary's Parish. No one with his eminent gifts of mind and character and with his enthusiastic love for the Parish and intense loyalty to its antecedents and traditions could help benefiting it. Gracious and dignified in manner, graceful and charming in speech public and private, a sound Churchman, a cultured and refined man, he adorned the priesthood and the doctrine of Christ in all things. In the National Church he was widely known. He had held many Diocesan offices of distinction. In the General Convention he was a prominent member, holding there for several sessions the chairmanship of the Committee of the House of Deputies on the State of the Church. His record in S. Mary's history is one that will always shine in living light.

After the death of Dr. Hills the Parish was ministered to temporarily by the Rev. Thomas Boone, until, after some months, the Rev. Charles Henry Hibbard, M. A., Rector of S. John Baptist's Church, Germantown, accepted the Rectorship. Mr. Hibbard was instituted on June 16th, 1891, by Bishop Scarborough. The sermon preached on this occasion by the Rector of S. Stephen's, Providence, R. I., was

published by, and at the request of, the Vestry. Mr. Hibbard, who in 1892 received the honorary degree of Doctor of Divinity from his Alma Mater, Hobart College, served the Parish with great acceptance until May, 1897, when considerations of health induced him, to the universal regret of his parishioners, to accept a call to the Rectorship of S. Peter's Parish, Morristown, N. J. Dr. Hibbard's Rectorship was marked by many enrichments and embellishments of the church property. A carefully studied series of subjects, "The Life of the Blessed Virgin," was adopted by the Vestry for the windows of the church, and, several, executed by Lavers & Westlake, of London, were given and placed as memorials, an account of which has already been printed in the CHIMES. An excellent heating plant was installed during the year 1891.

In 1893, a Rood-Screen of iron and brass was placed in the Church in memory of members of S. Mary's Brotherhood, deceased.

In 1892 a Litany Desk was given in memory of De Tracey Hudson Rich.

And in 1894 a Credence Table was erected in memory of Miss Sarah B Woolman.

During the year 1896 the old Parsonage was renovated and enlarged, so as to preserve entirely its identity and architectural character, for the purpose of an admirable Parish House, as well as commodious quarters for a Sexton and Curate.

In 1898 Mr. George W. Hewitt made a gift to the Parish of \$2000 to be invested as a fund, whose income should be devoted to Scholarships in the Parish School in memory of his son, George Notman Hewitt. He also placed a stone coping on the Churchyard wall, and built at the Broad Street entrance, near the old Church, a fine Colonial gate and gateway of iron and brick, in memory of Elizabeth Hewitt, his wife, and their daughter Anne. The handsome iron fence in the rear of the Churchyard was the gift of Mrs. Elizabeth A. Ellis.

During the Rectorship of Dr. Hibbard he was assisted by the Rev. H. N. Wayne, the Rev. W. B. Morrow and the Rev. W. P. Taylor.

In the year 1890 the organ was removed from the west gallery, rebuilt and placed adjacent to the chancel. As a part of this very important improvement, the sacristy was extended to add a choir room, opening into the North Transept.

On the resignation of Dr. Hibbard, the Vestry elected as Rector the Rev. James Frederick Olmsted, M. A., Rector of Christ Church, Schenectady, N. Y., who entered upon his duties October, 1897.

Mr. Olmsted, brother of the Bishop of Colorado, and of a family of note in ecclesiastical and educa-

tional spheres, has entered into the life and work of the Parish with ardour, affection and ability. May he long be spared to minister at S. Mary's Altars.

On the morning of Easter Day, April 12, 1903, at the 7 o'clock Eucharist, a handsome Lectern, "*To the Memory of Mrs. Elizabeth Rich and her two sons, Thomas Hudson Rich and John Conteè Rich*," was blessed, taking the place of the temporary Lectern used for almost 49 years. The new Lectern is in the same style of architecture as the Church furniture, and like it, of black walnut. The book rest is supported by an eagle on a panelled base, at whose angles under Gothic canopies are carved figures of the Four Evangelists. Floriated finials surmount both the panels between the figures and the canopies over them. The base is richly moulded and buttressed. The eagle is boldly carved in character with the style and stands on a carved and moulded base, which connects with the pinnacle over the figures, making the whole very symmetrical and in good proportion.

In thus briefly reviewing the years of S. Mary's, the writer has been deeply impressed by the evidence, so continuous, of the good Hand of God upon this Parish, in giving it, one upon another, men after His own Heart, for Pastors. Each one has seemed wonderfully adapted for his day and generation. Each one has loved the Parish, and revered and cherished its ways and works and workers. These good Catholic-minded priests, holy and well-learned, have fed the Lord's people in Burlington with a faithful and true heart, and ruled them prudently with all their power. It is indeed a field, which the Lord hath blessed. Little, far too little, has been said, of the lay-people, men and women, who have held up the hands of the clergy, "poured water on the hands of Elijah," lived lives of sweetness, holiness and beauty, and who sleep with the Sign of Faith in the sleep of peace. How pleasant it would be to speak of such spirits as Jeremiah Bass, Rowland Ellis, Paul Watkinson, Joshua M. Wallace, Charles Kinsey, Thomas Milnor, William A. Rogers, Samuel Rogers, George A. Rogers, Charles Ellis, George H. Woolman, Edward B. Grubb, Franklin Woolman, Charles S. Gauntt and Franklin Gauntt; of Lady Franklin, Mrs. Bradford, Mrs. Askew, Mrs. Kinsey, Mrs. Hyde, Mrs. Walker, Mrs. Grubb, Mrs. Paladini, Mrs. Charles Gauntt, Mrs. Barclay, Miss Collet, Miss Sherwood and a multitude of others, who laboured much in the Lord. Did space permit, this history might contain accounts and descriptions of those figures which once made the courts of S. Mary's Church so picturesque and interesting, the Rev. Adolph Frost, "learned yet childlike;" the Rev. Marcus F. Hyde, D. D., and the Rev.

William Sydney Walker, D. D., Prof. George W. Hewitt, Camille Baquet, LL. D., E. R. Schmidt, Ph. D., Signor Paladini and Sir Andreas B. Engstrom, Knight of S. Olaf. These precious souls form the garden of the Lord. "Their bodies are buried in peace; but their name liveth forevermore."

As this imperfect sketch closes, none can be more painfully conscious of its imperfection than its author. He has attempted to write upon an august theme, with poverty of expression indeed, yet with a full heart. It has been a labour of love, even unto tears. Reader! pray for his soul, that he may be of that golden harvest which S. Mary's Churchyard shall yield to the Lord of the Harvest in the Resurrection Day.

"If I have done well, and as is fitting the story; it is that which I desired: but if slenderly and meanly, it is that which I could attain unto. And here shall be an end."

The Story of Burlington College.

BY THE REV. GEORGE MCCLELLAN FISKE, D. D.

"A great enterprise for Christ and the Church, to carry on the work of education on the domestic plan under religious principles."—BISHOP G. W. DOANE.

Burlington College! Hail, and Farewell! This is "as it were a tale that is told," for alas! Burlington College exists now only in law and on paper, as a Corporation, holding property indeed and carrying on still the work of the Christian education of girls in S. Mary's Hall. But as a concrete institution for boys and young men, Burlington College is only a name and a memory. The story is worth telling, for it is one of the most remarkable chapters in the annals of American education. With an active life of few more than fifty years, the results are out of all proportion to its age. There seems a brilliant audacity about the existence of Burlington College. Like a meteor it blazed across the Academic firmament and disappeared. It was an enterprise born of Christian Faith and Fearlessness, founded in solid intellectual power, and carried on by sheer force of intrinsic merit in its teachers and teachings. With a material framework of the slenderest description, that is to say, without such endowment, buildings, libraries, and apparatus, as are supposed necessary for a successful College, it yet produced, for a number of years, young men liberally educated, and as fully equipped for professional study as the graduates of any other College in this land. In Classics and English, the Alumni of Burlington College were unrivalled among American college-bred men. They en-

tered the great English Universities with ease and found a congenial home, and honours quickly within their reach. In what it actually accomplished and in what it can show for having been, Burlington College is probably without a parallel.

It is an instance of the fact that the master makes the pupils. Given a great teacher, of gifts, and magnetism, and he will not lack disciples. Such a master was George Washington Doane. Burlington College is a monument of his greatness, as a leader and trainer of the intellectual and moral characters of men. Bishop Doane, after the establishment of S. Mary's Hall, soon found a demand for an institution of similar tone for boys. Parents far and wide discerned in the Bishop a great educator and sought with ardour to have him as the preceptor of their sons.

A charter granting full Academic powers of conferring degrees was obtained from the Legislature of New Jersey, February 27th, 1846. The incorporators were Bishop Doane, Garret D. Wall, Isaac B. Parker, Rev. Reuben J. Germain, Rev. John D. Ogilby, Rev. Edmund D. Barry, Richard S. Field, Elias B. D. Ogden, William Wright, Richard W. Howell, George P. McCulloch, James Parker, Charles King, James Potter, Garret S. Cannon, Jonathan J. Spencer, John Joseph Chetwood, Thomas P. Carpenter, Jeremiah C. Garthwaite, Abraham Browning, Rev. George Y. Morehouse, William Halsted, and Daniel B. Ryall.

The charter provided that the President or the Principal Officer, by whatever name called, of the College should always be a Trustee, and a Citizen and inhabitant of the State of New Jersey. The By-Laws of the College constituted the Bishop visitor and President, and, in that latter capacity, its Head. There was also to be resident at the College a Rector, always a Presbyter of the Church. Commencement Day was originally on September 29th (S. Michael and All Angels). This was changed in 1857 to the 4th Thursday in September, and in 1865 to the 3rd Thursday in July.

The first recorded meeting of the Trustees was held at "Riverside," the Episcopal residence, on March 16th, 1846. The Charter was presented, and the Rev. Benjamin I. Haight was elected the first Rector.

On May 7th it was agreed to purchase, as a site for the College, the property of Mrs. Rebecca Chester, "situate next below Riverside." They said of it: "It is sufficiently near the City of Burlington for all purposes of convenience, both of access and of residence, and yet it is, by its position, retired and secluded. It is a situation which will command the notice and attention of the multitudes who pass,

whether by the River or the Railroad, and will so enjoy the advantage of a perpetual advertisement. The location is pre-eminently beautiful and healthy, and will afford in the grounds and in the access to the water every advantage of cheerfulness and recreation. The building now erected is large, substantial, and commodious, and will answer the present purposes of the Institution with scarcely any expense of adaptation."

This fine estate, whereon Burlington College lived and died, was known aforetime as "GREEN LAWN." The purchase price was \$20,000. At the Annual Meeting of the Trustees on September 28th, 1846, it was "Resolved, that the Rt. Rev. G. W. Doane, D. D., LL.D., President of Burlington College, have the permission and authority of the Board to occupy the Property of 'GREEN LAWN' lately purchased by them, without rent or interest, and to organize and carry on the School and College, for the space of ten years, under the direction of the Trustees, at his own risk and for his own benefit."

The opening of the Preparatory School was reported, and the President submitted a Course of Studies for the School and for the College, which was adopted, together with the now well-known Seal of the College, viz: Our Lord blessing little children, within a triangle and circle and the words "*Talium enim est Regnum Dei.*" The Rev. Dr. Haight at this meeting resigned the Rectorship of the College. During the year following, 1847-1848, additions were made to the College buildings, and at the next Commencement the institution appears to be fully organized. The President reports that 67 resident scholars have been received at the College since the last meeting of the Trustees, and that the present numbers of resident pupils is 99, and of Day Scholars 9. The first Junior Class consisting of three had organized and become the Middle Class, while the Sixth Form numbering six became the Junior Class.

The plan of the College was one which combined the Six Forms of the Great English Schools with the class grouping of the American College, in a household under one roof, with a common table, and common daily worship. A boy could thus be taken in extreme youth and carried on, without interruption of his associations, to his graduation as a Bachelor of Arts. This was according to Bishop Doane's happy, epigrammatic description, "education on the domestic plan under religious principles."

On April 16th, 1849, the Bishop convened the Trustees in special meeting to communicate "to them his inability by reason of existing pecuniary embarrassments, longer to carry on the arrangement made with

him as *per* their resolutions of September 28th, 1846." Elias D. B. Ogden, Jeremiah C. Garthwaite, and Richard S. Field were then appointed a provisional committee to take the future fiscal charge of the College. At this meeting a bequest of \$2000, for the support of theological students studying at Burlington College, was announced from the estate of Miss Rachel B. Wallace.

At the Annual Meeting of the Trustees, September 28th, 1849, the President of the College reports the roll of the College as containing the names of 136 pupils, 113 resident. The three College Classes are completely organized, the newly-admitted Juniors numbering 19. He then goes on to say: "The chief motive of thanksgiving is in the successful issue of the great principles and aims of the Institution in scholarship and discipline. An amount of study has been accomplished and a standard been maintained in its prosecution to the full extent of the highest expectation which has ever been encouraged, and further than this, by a constant adhesion to the great plan of the College as a place for the formation of Christian character and conduct, the high point of success has been attained, at which discipline well-nigh administers itself: the issues of the last term in this respect are a great moral triumph. The ends and objects of Burlington College are rapidly becoming real. If the Trustees shall supply the great wants of the Institution in grounds, buildings, library and apparatus and God shall continue His blessing, nothing will be wanting to entitle it to the highest public confidence, and to secure for it the most extensive public patronage."

At this meeting the Rev. J. W. Bradin, A. M., was elected Rector, Marcus F. Hyde, A. M., Professor of Ancient Languages, and Jacob Zehner, A. M., Professor of Mathematics.

There is a pathetic sameness in the yearly surveys of the work, which ever flourished. There were many pupils, excellent scholarship, unflagging labour, herculean exertion by the Bishop, a faculty in himself, but alas! *res angusta domi*. The College chest was always empty, while that generation stood by, and doomed that "King of men," the Bishop of New Jersey, to premature old age and early death, and the College to ultimate extinction, for the lack of a few paltry thousands of dollars.

Again and again the brave President pleads for the material support, which his work had justified. Almost every report of his contains something of this kind: "It may be concluded without question, that when the organization of the College shall be complete, and the necessary accommodations and con-

veniences, domestic, Academic, and religious, provided, the highest expectations of its most sanguine friends will be realized."

The College certainly showed capacity for attracting patronage. In 1850 it showed 126 pupils. In 1851 98 were registered. In 1852 the students numbered 94. In 1853, 87. In 1854 the College Register shows the names of 103. In 1855 there were 73. In 1856 the number was 74. In 1857, 85 were on the register. In 1853, 73 are reported. Changes in the Rectorship were frequent. The Rev. Mr. Bradin retired in 1851, when the Rev. Prof. Hyde became Acting Rector, with the Rev. Edward P. Wright as Vice Rector, until the Commencement of that year, when the Rev. Moses P. Stickney was elected Rector. Mr. Stickney resigned after one year's service, when there seems to have occurred an interregnum, as in September, 1853, the President, in his annual report, deplores the want of a Rector, and a committee are appointed to consult and advise with the President upon the choice of a Rector. At a meeting of the Trustees held October 31st, 1853, the Rev. John L. Watson, D. D., Rector of Grace Church, Newark, was elected. On August 15th, 1854, the Rev. Dr. Watson, on account of impaired health, resigned from the close of that Academic year. The office then appears to have been vacant until September, 1856, when the Rev. Hobart Chetwood was elected.

At the time of Bishop Doane's death there appears to have been no Rector, and the Rev. E. M. Pecke was acting temporarily as such. The last report of Bishop Doane, dated September 22nd, 1858, is of sad and significant interest as his last and farewell view of the condition of the College! He says: "The President in his last Annual Report to the Trustees stated his conviction that with the endowment of three Professorships ("If God shall put it into the hearts of Christian men to endow the Professorships of English Literature, Ancient Languages, and Mathematics, with \$20,000 each, the College may be considered, if He please, a perpetuity.")—*Report, 1857*) and one hundred paying pupils, the College might be regarded as, humanly speaking, safely established. The disasters which fell on the country made the attempt to obtain an endowment hopeless. And the number of paying pupils has materially fallen off. The general condition of the College financially and especially the diminution of the College classes should receive the careful attention of the Board. To that end, the President advises that the whole subject should be referred to the Provisional Committee to report as to the causes of the present state of things and as to the best remedy, to an adjourned meeting of the

Board, to be held in Newark, on Monday, 4th October."

This meeting does not, from the records, appear to have been held, and the next entry on the minutes of the Trustees is of their annual meeting October 1st, 1859, when their Bishop and College President had been five months dead, and they could only praise his memory.

The enormous difficulties against which Bishop Doane and his devoted friends had to contend in their noble struggle to maintain their schools, will be understood if we reflect that in twenty years the financial energies of the country were twice prostrated by desolating revulsions, that of 1837 and that of 1857. Considering this, what was accomplished by the Burlington educators is all the more remarkable. The article on S. Mary's Hall has already spoken at length of the "Address" issued by the Trustees of Burlington College, on July 1st, 1850, to "the Patrons of S. Mary's Hall and Burlington College, and the Friends of Christian Education for the purpose of raising funds; embracing within its scope the liberation from indebtedness of the three establishments at Riverside" (viz.: the Hall, the College, and the Episcopal Residence). That three-fold indebtedness amounted to upwards of \$142,000. As a result of the "Address," after several years of hard work, requiring, as the Committee of the Board expressed it, "time, patience, persevering begging; and sometimes, supposed, but unintentional obtrusive importunity," the large sum needed was secured and in October, 1856, the Hall and "Riverside" were conveyed in trust to the Trustees of Burlington College. As one examines the detailed record of this great work he must feel the highest admiration for, and the deepest gratitude to, the men who wrought it.

At the first meeting, above mentioned, of the Trustees after Bishop Doane's death, beside the usual action of eulogy and condolence, the following resolution was adopted, viz.:

"Resolved, That in memory of the invaluable services of the deceased, and as a perpetual token of the high respect in which his name is held, measures be forthwith taken to establish and endow a Professorship of Belles Lettres to be called 'the Bishop Doane Professorship.'

The Rev. William Croswell Doane was authorized and requested to take the necessary measures for the endowment of the Bishop Doane Professorship of Belles Lettres in Burlington College."

At a meeting of the Board, November 9th, 1859, it was voted that the President appoint a Committee of three "to confer with the Bishop and Provisional

Committee, and report to this Board at its next meeting the best means of resuscitating this institution as a College." A Browning, Esq., William Halsted, Esq., and the Rev. Dr. Mahan were appointed such committee.

It was voted, "That the endowment of every Professorship connected with the College shall be not less than \$20,000," and "The Rev. William Croswell Doane, Messrs. George M. Miller, and C. W. Littell were requested and authorized to take the necessary measures for the endowment of the Bishop Doane Professorship of Belles Lettres in Burlington College."

At a special meeting of the Board, April 23rd, 1860, "the following proposed resolution was referred to the Committee appointed at the last meeting of the Board on the State of the College: It appearing that in operating the College, there has been a deficiency in the funds of several thousand dollars annually for several years past; and that the scholastic department has not, for want of still greater expenditures, sustained the high character necessary for usefulness and success;

"Therefore, *Resolved*, That the College be discontinued, on and after the next Term, ending in September next, until such time as provision be made for greater efficiency by endowments, or otherwise."

At the meeting of June 19th, 1860, the Committee on the State of the College asked to be, and were continued. Later, in this same meeting, the motion continuing the Committee on the State of the College was reconsidered, so far as it related to the resolution proposing the discontinuance of the College. That resolution was then taken up, and after considerable debate, was referred, with an additional proposed resolution, and "any matters bearing upon the subject," to the Committee on the State of the College to report fully and definitely on July 17th, 1860. This last proposed resolution was to this effect:

Resolved, That the Course of Instruction of Burlington College after the present term be confined to the Theological Course, and to the preparatory classes, at such reduced expense as the President and Provisional Committee may direct."

On July 17th the Committee on the State of the College reported as follows:

"The Committee appointed to examine the condition of the College and suggest the best mode of its future continuance desire to call the attention of the Board to the facts which they have elicited and the judgments they have made; as introductory to the resolutions which will be offered for the adoption of the Trustees. Almost ever since the foundation of

the College it has annually drawn from the net earnings of S. Mary's Hall, several thousand dollars; the gross amount now being sixty and seventy thousand dollars. Your Committee thought that the first effort to be made was to make the College for the future, as nearly as may be, self-supporting. In their view, the best mode of attaining this end is to place it, rent free, for a term of years, in the hands of some experienced, competent, and learned teacher (a member of the Church), who shall conduct the Institution until it can be developed into the proportions of a College. And although the Committee failed to secure for this object, the services of the Rev. Dr. Lyons, they still think that some other proper person can be found, and recommend the continuance of the Committee or the appointment of another with power to make such selection, agree upon terms, and if necessary call a special meeting of the Board.

"On behalf of the Committee.

"A. BROWNING.

"Whereupon, it was, on motion,
Resolved, That the Report of the Committee on the Condition of the College be accepted and approved, and that the Committee be discharged.

"On motion, *Resolved*, That the powers heretofore vested in the Provisional Committee be vested in the Executive Committee appointed at the last meeting of this Board and the Bishop; said Committee to be responsible and report to this Board.

"On motion, *Resolved*, That said Committee together with the Bishop be authorized to manage this College on the principle, as near as may be, of a self-sustaining institution, either directly, or under the headship of any suitable and responsible persons with whom they may contract—any such contract to be subject to the approval of this Board."

At the Annual Meeting of the Trustees on September 26th, 1860, the Bishop reported as to the method decided upon by himself and the Executive Committee for managing the College; and also that they had called the Rev. J. Breckenridge Gibson to the Rectorship of the College. This action was approved by the Board.

At this meeting the degree of Bachelor of Arts was voted to Custis Parke Jones and Edward Burd Grubb, Jr., and the degree of Master of Arts to such members of the Class of 1857 as should apply. So far as is known to the writer, no Academic degrees were conferred after this until July 16th, 1867, when Mr. Jones received his Master's degree in course. On July 16th, 1873, the degree of Bachelor of Divinity was conferred upon the Rev. John Nicholas Stanbury, this being the last time the Trustees have exercised their power of conferring degrees.

At the next Annual Meeting, September 25th, 1861, a By-Law proposed November 9th, 1859, was adopted (rescinded July 19th, 1871), giving the Rector of the College a seat, without a vote, in the Board of Trustees, and the Rector, Dr. Gibson, thereupon appeared and took his seat. Dr. Gibson brought new life and promise to the College. The number of pupils steadily increased.

In 1860 the number of boarding pupils at the College is given as 30. In 1861, 25. 1862, not stated. In 1863, 55. 1864, 70. The revenue increased. Yearly expenses were met, and the scholarship was pronounced to be thorough and of high order. Visions of the revival of the Academic department began to float before the eyes of the Trustees. At their annual meeting on July 13th, 1864, it was "*Resolved*, That the resolution of this Board, passed July 17th, A. D. 1862 (the writer is unable to verify this record. A resolution on this subject was *proposed*, June 19th, 1860, but *referred*), discontinuing the Collegiate classes of the Institution, be and is hereby rescinded."

"On motion, *Resolved*, That a Committee of the Board be appointed, the Rt. Rev. the President of the College being the Chairman, to consult with the Executive Committee as to any measure that may need to be taken looking towards the restoration as soon as possible of the Collegiate Department of Burlington College."

"On motion, *Resolved*, That the Rector of the College, in connection with the Rt. Rev. the President, be and hereby is authorized to secure donations and subscriptions to be used for the erection of a Chapel in connection with the College."

The next Annual Meeting, July 19th, 1865, marks a crisis and an opportunity. The Executive Committee report the purchase during the year of twelve acres of land for \$1500; in addition to the College Farm, making that domain to consist of thirty-two acres. They say: "It has been ascertained by careful computation for some years past that this Farm is an excellent investment. It pays for itself in point of economy. What is vastly more important it is promotive of health in the two schools, by furnishing the table with an ample supply of pure milk, fresh vegetables, and other articles not easy to be obtained, in their most wholesome form, in the markets." They go on to praise the condition and management of the College, "steadily growing in strength and favour." They admit the high desirability of organizing all its departments fully, as early as possible, but recognize the necessity, for this, of liberal expenditure, and various endowments. They deprecate taking any steps in this direction, "adding any link to the chain which

binds the College to the present place," until a "thorough reconsideration" is given to the question, "whether the present site of the College is the best that can be secured for the purpose." They conclude by saying that "the College improves every year, in discipline, and in thoroughness and accuracy of teaching." The Rector's report is of historic interest. He says, "the boys admitted during the year have numbered 82. The whole of that number, however, has not been resident at any one time. The buildings will not properly comfortably accommodate more than 70 boys." He then says: "I take this opportunity to call the attention of the Board of Trustees to certain points of great interest to the College, and of vital importance to its welfare and permanency. The work for two years has been stationary. Nothing effective has been done towards realizing its original design, or towards accomplishment of the object, the fulfillment of which induced me to accept my present position.

"The establishment of a College, with the full Collegiate courses was *the* work originally contemplated. The Preparatory Department was to be but a stepping-stone to this, and was to serve as a feeder and preparer of boys for the College proper.

"When the College classes were suspended five years ago, financial difficulties and necessity alone led to that suspension. The design then was to restore these classes as soon as the preparatory department should become effective and self-sustaining. It was only with this understanding, with a view to this end, that I entered on my work here five years ago. I think that for two years, at least, the preparatory department has been virtually self-sustaining. It has, at least, been full to its utmost capacity. A large number of boys have been rejected because there were no accommodations for them. If the limited number of boys has caused an inadequate supply of funds, that cause ought to be removed by the provision of more room for the boys, who are, each year, turned away from our doors for want of room.

"The three obstacles which seem to stand in the way of the revival of our full and proper work are:

"I. The want of additional accommodations for our Preparatory Department.

"II. The want of a building for the College Classes.

"III. The want of some endowment, full or partial, for at least two Professorships.

"To remove these obstacles, funds are necessary; and these funds can only be secured by the active effort and co-operation of all interested in, and responsible for, the work which God has committed to our trust.

"The questions to be considered and decided—and which, I respectfully submit, ought to be considered and decided at the present meeting of the Board are:

"Ought not the efforts suggested above to be made?
"And ought they not to be made *now*?

"Each year, for three years, we have been sending away boys to other Colleges; some of whom at least might have been kept here, to form the nucleus of our College Classes; boys, who have been trained carefully for years, under our system, who would have done credit to our College work, and whose spiritual interests are perilled by their being committed to influences of an unchurchly and godless character.

"Two more points only, I refer to in this connection:

"I. I believe I express the views of those interested in the question when I assert that the erection of a great popular College here is not contemplated or desired, but of a Church College, of moderate size, thorough in its Academic work, where the sons of Churchmen may be comparatively safe from the contaminating influences of ordinary College life; with religious provisions and disciplinary restrictions somewhat different from those met with in other Institutions.

"II. I know that one difficulty which has existed in some of your minds with regard to making provisions for the erection of buildings, etc., for College work here, arises from the question whether it is desirable to go on *at all* with the College work in this locality, or whether it shall be removed to some other spot. If this is a serious difficulty, and stands in the way of the contemplated action, I respectfully suggest that it be fully considered and finally settled now."

The Board adopted the following resolutions, viz.:

Resolved, That the Executive Committee be instructed to provide additional accommodations for more students in Burlington College, as soon as the money can be raised.

Resolved, That the Rector of Burlington College, in connection with the President and the Executive Committee, be empowered to raise the sum of — dollars, with a view to the above enlargement of the College buildings.

At the Annual Meeting on July 18th, 1866, the resignation of the Rev. Dr. Gibson was reported as offered February 13th, 1866, since which time the Rev. Anthony Ten Broeck had been appointed *pro tempore*. Dr. Gibson's resignation was accepted and Dr. Ten Broeck elected Rector, serving in that office until 1870.

"On motion, *Resolved*, That a Committee of the Alumni be appointed, who shall be authorized and re-

quested to receive funds for the endowment of Professorships and Scholarships in Burlington College and the erection of a Chapel and other suitable buildings upon a plan to be obtained by them and approved by the Executive Committee."

The members of this Committee were George M. Miller, Esq., the Rev. W. C. Doane, the Rev. H. Chetwood, the Rev. G. J. Burton, Messrs. C. Willing Littell and R. S. Jenkins.

At the Annual Meeting, July 16th, 1867, 33 pupils were reported as connected with the College the year past, and its condition on the whole was deemed such as to merit the confidence of parents and guardians, and to give hope for steady growth in point of numbers.

The report in 1868 shows 32 pupils, and the College not yet self-sustaining.

At the Annual Meeting, July 14th, 1869, on Mr. Littell's motion, it was voted that a Committee consisting of the Alumni of the College now on the Board be appointed, whose duty it shall be to call a meeting of the Alumni to effect an organization of the Alumni and former students of the College and to report the result of such organization to the Executive Committee. It was also voted to admit day students to the College.

An event of this year was the issuing of the following appeal:

"In connection with the subject of Christian education, I ask the attention of the Clergy and Laity of the Diocese to the following appeal for the perpetuity of Burlington College:

"The establishment of Burlington College, upon a firm financial basis, is a duty which has been too long neglected by its friends.

"It is proposed to devote the "Bishop Doane Monument Fund" to the endowment of the Professorship of Ancient Languages, and to tender the Chair to the Rev. Professor Marcus F. Hyde, the incumbent since the foundation of the College. By this memorial, the perpetuity of this institution will be guaranteed, its usefulness and influence increased, its standard of scholarship maintained, and an important advance will be made toward the position which it was designed to occupy, and to which it is entitled.

"The memory of its founder and first President cannot be more affectionately honoured, or his influence more appropriately perpetuated, than by thus associating with his name, the first endowment of the College, whose interests were so near his heart, and with which he was so entirely identified.

"The cordial and practical approval of this project, by those of the Alumni to whom it has already been

communicated, warrants confidence in its speedy accomplishment. Your aid and influence are respectfully requested in the attainment of this object.

"Contributors to the fund, for the endowment of the Bishop Doane Professorship of Ancient Languages in Burlington College, can address communications to any one of the undersigned, who were appointed a committee on the organization of the Alumni, at the last meeting of the Board of Trustees:

"W.M. CROSWELL DOANE,
"Class of 1850, Albany, N. Y.

"GEORGE M. MILLER,
"Class of 1850, 18 Wall St., N. Y.

"C. WILLING LITTEL,
"Class of 1852, 520 Walnut St., Philadelphia.

"EDWARD B. GRUBB,
"Class of 1860, Burlington, N. J.

"Alumni and Committee of the Trustees."

The efforts of the Committee of the Board of Trustees of Burlington College, N. J., to endow the Professorship of Ancient Languages in the Institution, are worthy of the generous co-operation of the Alumni, and of all the other friends of the College and its illustrious founder, Bishop Doane. For what it has done, and, if funds be supplied, it stands pledged to do, in the thorough training of the young, the College is worthy of the proposed endowment. I bespeak a liberal response to the application of the Committee from all who have enjoyed the benefits of the College; from all who bear good will to the memory of the dead, and who have at heart the promotion of sound Christian education and exact scholarship.

W. H. ODENHEIMER,
"Bishop of New Jersey.

"Burlington, N. J., Sept. 10th, A. D. 1869."

On May 27th, 1870, the Executive Committee reported to a special meeting of the Trustees that a time was approaching when the interests of S. Mary's Hall demanded the whole of its income, and the College must be expected to support itself. For some years the deficiencies of the College, averaging \$4000 per annum, had been met from the surplus of the Hall. The Committee recommended the suspension of the College for the present, unless it could be committed to some trustworthy person, who would undertake it at his private risk. The Board thereupon voted the temporary suspension of the operation of the College at the close of the current term. This vote was, however, repealed at the annual meeting of

the Board, July 20th, 1870. At this meeting the gift of \$1000 from an anonymous lady benefactor, through Ex-Governor Marcus L. Ward, for the endowment of the "Archibald Shaw Odenheimer Scholarship" in Burlington College, was announced.

Soon after the opening of the new College year, the Rev. Charles T. Kellogg, M. A., became Rector, and at once the prospects of the Institution brightened. At the annual meeting, July 19th, 1871, 33 pupils were reported as having been in attendance during the year. Two gentlemen of the Board of Trustees, Gen. E. Burd Grubb and Mr. Richard S. Conover, made themselves personally responsible for any deficit in revenue, and under their warm, liberal interest and the energy and ability of the Rector, the College began again to display signs of vigorous life. Its numbers steadily increased, between 60 and 70 pupils registering during the years 1871-1872, and patronage and public favour turned towards it rapidly.

Dr. Hills has chronicled, as an incident of this period, the attempt to revive the Divinity Course in Burlington College:

"On Thanksgiving Day, November 24th, 1870, the service appointed for the festival having been said in S. Mary's Church, at which the Rector preached, and the Bishop celebrated the Holy Communion, Bishop Odenheimer invited the Clergy to Riverside; and, after conference, arranged, for the revival of the Divinity Department of Burlington College, as follows: The Rt. Rev. William H. Odenheimer, D. D., Lecturer on Christian Ethics and Canon Law; the Rev. Charles T. Kellogg, Instructor in Ecclesiastical History and Liturgics; the Rev. Elvin K. Smith, Instructor in Dogmatic Theology; the *Rev. Marcus F. Hyde, D. D., Instructor in Sacred Criticism and Patristics; the *Rev. William S. Walker, D. D., Lecturer on Oriental and Biblical Literature; the Rev. George Morgan Hills, Lecturer on Homiletics and Pastoral Theology."

*"The Rev. Marcus F. Hyde, D. D., for many years Professor of Ancient Languages in Burlington College, entered into rest September 4th, 1880. The office for his burial was said in S. Mary's Church on the 7th, Bishop Scarborough officiating, assisted by the Revs. Drs. Walker and Hills, and the Rev. Messrs. Goldsborough and Fiske. The pall-bearers were the Rev. Dr. Weld and the Rev. Messrs. Pettit, McKim and Perkins. The officers and students of Burlington College were present in a body; and the vested choristers, for the first time in attendance at a funeral, sang the anthem and hymn in the Church; *De Profundis*, while moving to the grave; 'I Heard a Voice,' etc., and *Dominus regit*, as a recessional.

"Marcus Ferris Hyde was born near Oxford, Conn., December 28th, 1818, and was prepared for College at the Cheshire Academy, where he had the instruction of a native Greek, Demetrius Stamatades. He was graduated from Trinity (then called Washington) College in 1839, and held a tutorship of ancient languages in his Alma Mater. Then he established a school in Brooklyn, L. I., and in 1846, at the solicitation of Bishop Doane, assumed the chair of ancient languages in Burlington College. He was admitted Deacon in 1849, married the day after, and advanced to the priesthood in S. Andrew's Church, Mount Holly, April 26th, 1851. In addition to his duties in the College as Professor and Librarian, he was usually engaged on Sundays in missionary work, being among the first to hold services at Florence, Pemberton, Rancocas and Riverton. He received the honorary degree of Doctor of Divinity in 1870, from Andalusia College; and from 1874 until incapacitated by ill health, was an Examining Chaplain of the diocese. His contributions to the press and his revised edition of St. Cyprian show his position among classical scholars. He left a large amount of manuscript bearing upon patristic literature."—*History of the Church in Burlington.*

*"The Rev. William S. Walker, D. D., sometime Lecturer on Oriental and Biblical Literature in Burlington College, entered into rest at his private residence, on Green Bank, October 25th, 1882, aged about 86 years. His burial took place from S. Mary's Church, on the 28th, Bishop Scarborough officiating, aided by the Rev. Drs. Weld and Hills, and the Rev. Messrs. Spooner, Goldsborough, Pettit, Parkman, McKim, Hibbard and J. D. Hills.

"William Sydney Walker was born in England, but he completed his academic years at the Sorbonne, Paris. He had more or less knowledge of some fifty languages, while in seven he conversed fluently. Coming to the United States in 1833, he followed a literary life until moved to holy orders. He was admitted Deacon by Bishop H. U. Onderdonk, April 7th, 1841, and advanced to the Priesthood by the same prelate, June 12th, 1842. After being assistant in S. Stephen's, Philadelphia, he became Rector of S. Matthew's, Sunbury, Pa., whence he removed to S. John's, Ithaca, N. Y., where he was Rector for twenty-five years, during which time he was instrumental in erecting a handsome brick church for that parish. After his removal to Burlington he officiated on Sundays at Lambertville, Toms River and Florence, and after that, as long as health and strength permitted, he uniformly aided in the services at S.

Mary's on Sundays, and was ready to answer any call from the Hall or College."—*History of the Church in Burlington.*

This was little more than an attempt. So far as known, only one student was the fruit of it, viz.: the Rev. Joseph Benedict Trevett, Master in Burlington College, ordained Deacon in S. Mary's Church, June 21st, 1872.

At Easter, 1872, Rev. Mr. Kellogg withdrew from the Rectorship. The vacancy, however, was speedily filled by the election of the Rev. Francis J. Clerc, D. D., one of the most cultured and saintly priests of the American Church. Dr. Clerc was widely known, had always been interested in educational work, and had held important Academic positions. Under his administration and influence the College was very prosperous, and at the annual meeting of the Board, July 16th, 1873, the Executive Committee reported that the current expenses had been met by the current receipts, leaving a small balance in the treasury. At last the tide seemed to have turned toward the good fortune of the College. A superior class of pupils filled the study and dormitories, military drill was effectively introduced, the Six Forms were again actualities and a number of boys were prepared for Yale, Trinity, and other Colleges, where they acquitted themselves with distinction, winning honours and reflecting credit on Burlington.

The Trustees again in 1873 voted hearty thanks to Gen. Grubb and Mr. Conover, who for the three previous years had bestowed generous, personal care upon the College, and made good their pledge that it should not fail for want of pecuniary support.

The "dark days" of the Hall in 1876 and after, and the widespread distrust as to the healthfulness of Burlington, told even more severely upon the College, the feebler institution of the two, and on May 3rd, 1877, a special meeting of the Board was held "to consider whether under the present circumstances the College should be carried on." This question was, by vote of the Board, "referred to the Bishop and the Executive Committee as a special committee with power to act."

At an adjourned meeting of the Board November 14th, 1877, the Executive Committee reported that the College was closed, "that the prospects at the beginning of the year were so poor that there seemed no likelihood of its being able to pay its current expenses, and hence it was not thought advisable to open it." It was voted, "That the Executive Committee be authorized to offer the Burlington College property for rent, for the purposes of a Church School, with power to enter into such arrangements as may seem to them the best possible under the

circumstances, not to exceed ten years, and upon effecting such arrangement, power is hereby given to the proper officers to execute a lease and affix the corporate seal."

At a meeting of the Board, November 22nd, 1878, the *Standing* (since amendment of By-Laws, February 8th, 1878) Committee reported, "Burlington College is still closed—the only outlay of money necessary being for Insurance and Watchman."

On December 20th, 1878, the Standing Committee reported to the Board, "that they had agreed to lease Burlington College and furniture to the Rev. T. M. Reilly, of Camden, until the first day of June, 1880, with the privilege of renewing said lease from year to year until the first day of June, 1890."

"On motion, the Standing Committee were authorized to execute the proper lease."

Resolved, That the Standing Committee be instructed to remove the portrait of Bishop Doane from Burlington College to S. Mary's Hall."

This magnificent full-length portrait, *the one real ornament* of the humble building of Burlington College, was painted by James R. Lambdin, and presented to the College by John S. Littell, Esq. It depicts the Bishop, vested, standing at the Altar, and through the fine steel engraving made, from the painting, by Thomas D. Welch, the princely face and figure of the Founder of Burlington College have been rendered familiar to thousands of American Churchmen. When this portrait left the College it seemed as if the glory had at last fully departed, as if the *genius loci* had vanished, and as if there had fallen the premonitory shadow of that dire word, "Ichabod," which in a few years more should be "writ large" over the site of Burlington College.

There is little more to tell, save of private ventures. Mr. Reilly occupied the College property until 1890, his brother, the Rev. Edward Maxwell Reilly, being the Rector of what was known in those days as "Burlington Military College." In 1890-91-92, the Rev. Charles W. Duane rented the College estate, expending a good deal of money in repairs and putting the building in fine, modern condition. But not receiving the patronage looked for, Mr. Duane relinquished his undertaking, becoming later Rector of Christ Church, Boston.

In 1893 the College property was rented to the Rev. J. M. Williams, D. D., who began a work of much promise, which was suddenly cut short by his lamented death in June, 1895.

On June 3rd, 1896, the College premises were leased for a term of three years to the Rev. C. E. O. Nichols,

who for four years conducted a good school, with a constantly increasing number of pupils, under the name of "Burlington Academy." In the Autumn of 1900 Mr. Nichols closed his school and the career of Burlington College was ended.

On April 26th, 1902, the Trustees voted to convey the land and buildings of Burlington College to the Thomas Devlin Manufacturing Company. Thus closes the story of six and fifty years. The real historical interest and fame belong to the first thirteen of these years—1846-1859. The remaining forty-three cover the protracted struggles to restore these halcyon days, when the shades of Burlington's ancient trees were classic, when the Academic costume of cap and gown and hood was an everyday sight in street and lane and Church, and when there rose from the calm Delaware shore at Burlington a strain of eloquence so rare that it sounds alone in the records of American Academic oratory. The Baccalaureate Addresses of Bishop Doane—only nine in all—each one a marvel of brevity—are gems, poems, pictures of the most exquisite colour and variety. They are immortal. They ought to be better known. Some day they will be discovered, published, read, admired and cherished as works of art by a master hand.

There is a multitude of incidents, associations, customs and traditions connected with Burlington College and its life which ought to be collected, described and preserved. It is greatly to be hoped that some Alumnus of the College may be led to gather up his reminiscences of school and College life there under Bishop Doane, and so give us the real, true story of Burlington College. The Alumni Association of Burlington College ought to be maintained. The present members will have no successors. But while they yet live they ought to bring together and set in order everything which can possibly be ascertained in regard to the College history. The writer of these notes feels it an honour, second only to the honour of being a son of his own beloved Alma Mater (Trinity College), to be an adopted son of Burlington College, having been elected an honorary member of the Alumni Association at the Alumni meeting in 1871, when he held the position of Head-master of the College, under the Rector.

There are a few things of special interest which may be mentioned here. The beautiful hymn, by Bishop G. W. Doane, "Fling Out the Banner!" a hymn brought into notice and use within the last ten years, and one of our most stirring and effective "spiritual songs," was born at Burlington College. The text was the College Flag, still in use during the writer's residence there. This flag, displayed from a tall

staff, on the front Campus, near the river, was a very large United States flag, with an immense white Cross.

"The Sun that lights its shining folds,
The Cross on which the Saviour died."

That hymn is truly a Burlington College hymn, and the fifty-six years of the College's pinched and struggling life were worth while, if only to have made occasion for the production of that hymn.

A custom memorable and never to be forgotten was what was known as the "Salutation at Riverside" on the 4th of July. It has been thus described:

"THE SALUTATION AT RIVERSIDE."

"From the time of the foundation of Burlington College, the anniversary of our National Independence has been observed with customs and exercises unique. As a description of one of these occasions will afford an idea of them all, we select an account of that on the 4th of July, 1873.

"At 8 o'clock in the morning there was a formal raising of the College flag on the Campus. This banner is the same as that of our national colours, except that in the ground which is occupied in them by the stars a large white Cross appears. The Star Spangled Banner' is played by the band as soon as the flag reaches its highest position on the staff.

"At 9 a. m. the family of S. Mary's Hall emerge in a body from that institution, and take their station in double lines, sweeping around and down on either side of the green bank, making two great arcs of a circle—two hundred teachers and pupils—in front of the great doorway of Riverside. Hardly have their places been gained before Rector and Professors of the College, all in Academic gowns, Oxford caps and hoods of their several degrees, attended by their students in military array—neat gray uniforms, with banners and muskets and martial music—are drawn up in a straight line facing Riverside. Outside the great doorway is the Bishop, in gown and scarlet hood, as the central figure; on his right, the Rector of the Parish and the Principal of the Hall; and just back of him the members and invited guests of his own immediate household.

"One of the students of the College comes to the front, and in behalf of his fellow students, greets the Bishop with a short, appropriate and well-learned speech, to which the Bishop makes a fitting reply. 'God Bless Our Native Land' is then sung by the united assemblage, and the Collegians withdraw in martial order for their own pleasures at the College; while the family of the Hall are invited into the spacious grounds of the Episcopal residence, to pass

their customary 'social hour.' About this time the chimes from S. Mary's spire are heard playing national airs, and soon the parishioners in the city are engaged in the service of morning prayer at the parish Church, which is always said in accordance with 'the Form' prescribed for this anniversary in the 'Proposed Book.'

Another custom was the Form of Bidding Prayer—used both at Burlington College and S. Mary's Hall, especially at the brief noonday Litany service. The beauty of this formula, of ancient English University origin, and so far as known, used nowhere else in this country, entitles it to a place among these memoranda of the College. To many it will be new—in some it will strike a chord of pensive affection—to all it will be a delight:

"THE FORM OF BIDDING PRAYER.

As it is used in S. Mary's Hall and Burlington College.

"Ye shall pray for Christ's Holy Catholic Church; and as I am more especially bound, I bid your prayers for that pure and apostolic branch of it, which God has planted in the United States of America.

"Ye shall pray for the President of the United States, and for the Governor of this State, and for all that are in civil authority over us; that all, and every of them, in their several callings, may serve truly, to the glory of God, and the edifying and well-governing of His people, remembering the account they have to give.

"Ye shall also pray for the Ministers of God's Holy Word and Sacraments; whether they be Bishops, and herein more especially for the Bishop of this Diocese; or Priests and Deacons, and herein more especially for the Clergy here residing; that they may all shine like lights in the world, and adorn the doctrine of God, our Saviour, in all things.

"Ye shall pray for all the people of these United States, that they may live in the true faith and fear of God, and in brotherly charity one towards another.

"And for a due supply of persons qualified to serve God, and set forth His glory, ye shall pray for all Schools and Seminaries of godly and good learning, and for all whose hands are opened for their maintenance; and, more especially, for S. Mary's Hall and Burlington College, and all benefactors of the same; that, in these and all other places more immediately dedicated to God's honour and service, whatsoever tends to the advancement of true religion, and useful learning, may forever flourish and abound.

"Finally, let us praise God for all those which are departed out of this life, in the faith of Christ; and

pray unto God, that we may have grace to direct our lives after their good example; that, this life ended, we may be made partakers, with them, of the glorious resurrection, in the life everlasting, through Jesus Christ our Lord. Amen.

'Let us pray.'

(Then follows the Litany.)"

Our sketch, incomplete at the best, would be conspicuously so, did it not include some description of the fullest glory, which Burlington College ever saw—its Commencement Days. And for this purpose nothing can be more perfect than the account of such occasions, given by the Bishop of Albany in the Life of his father. And with this, our readers will be glad to see the programme of the first Commencement, September 26th, 1850. The names of the Graduating Class make it of present-day interest:

"BURLINGTON COLLEGE.

The first annual Commencement of Burlington College was held on Thursday, the 26th of September, 1850. The programme on that occasion will give the best idea of the exercises on each similar occasion for ten years following. It reads thus:

The Procession will go from the College Library to the General Study in the following

ORDER.

Faculty of Burlington College.

Librarian of Burlington College and Financial Agent.

Teachers of Burlington College.

Matron and Ladies connected with Burlington College.

Matron and Teachers of S. Mary's Hall.

Invited Guests.

The Reverend Clergy.

Students.

Trustees of Burlington College.

The Graduating Class.

Rev. Rector. Rt. Rev. President. Rev. Principal of S. Mary's Hall.

ORDER OF EXERCISES IN THE GENERAL STUDY.

Music.

An English Oration, with Salutatory Addresses—The Exodus from College is the Genesis of Life—George McCulloch Miller.

The Essay, in Italian—The Power of Association—George Hobart Doane.

Music.

The Eulogy, in French—Lafayette—William Croswell Doane.

The Trilogy, in German—Schleswig Holstein—The Graduating Class.

Music.

The Oration, in Latin—Parnassus—George McCulloch Miller.

The English Oration—Sir Philip Sidney—George Hobart Doane.

Music.

The Dialogue, in Greek—Poetry—George H. Doane, William C. Doane.

The English Poem—Martyrs—Wm. Croswell Doane.

Music.

The Dissertation, in Spanish—Carbon—George McCulloch Miller.

An English Oration, with the Valedictory Addresses—The Last!—William Croswell Doane.

Music.

Investiture of the Class entering College.

Music.

12 O'CLOCK, M.

The Procession will go from the General Study to S. Mary's Church, in the following

ORDER.

Rev. Rector. Rt. Rev. President. Rev. Principal of S. Mary's Hall. Faculty of Burlington College.

Band of Music.

The Graduating Class.

Trustees of Burlington College.

Matron and Ladies connected with Burlington College.

Matron and Teachers of S. Mary's Hall.

Librarian of Burlington College and Financial Agent.

Students.

Invited Guests.

The Reverend Clergy.

ORDER OF EXERCISES IN THE CHURCH.

Anthem by the College Choir—150th Psalm.

The Bidding Prayer.

The Litany.

Chant by the College Choir—118th Psalm.

The Baccalaureate Address.

Degrees Conferred.

Chant, by the College Choir, during the Investiture—
119th Psalm, 2nd part.

The Blessing.

Anthem by the College Choir—Psalm 147.

The Holy Communion.

Voluntary.

The Rev. Wm. Croswell Doane, in his Memoir of his father thus described the scene: "Doctors and Masters and Bachelors and undergraduates, with their distinctive gowns and hoods, were about the Bishop. And the first thing was to kneel in silent prayer. Then, when the music stopped, he stood erect, and bowed. 'Auditores docti ac benevoli, hi juvenes nostri, primam lauream ambientes, vos, per Oratorem, salutare cupiunt; quod, illis a vobis concessum, fidunt.' And then taking his seat with a bow to the Salutatorian; 'Orator salutatorius, in lingua Latina ascendat.' This was the signal for each, 'Orator, in lingua Gallica, Orator in lingua Vernacula; Orator Valedictorius.' When all was done the sixth form stood before him; and turning to the audience, cap in hand, he said: 'Hosce, pueros, olim, de nostra Forma sexta, hodie in classem nostram, junior dictam, admittere proponimus, eosque induere toga virili, Academiae Nostrae.' And they knelt for his favorite blessing, 'Unto God's gracious mercy, we commit you.' After this the procession went directly to the Church. Seated in his Episcopal Chair, drawn out to the choir steps, still in Academic dress, with the Rector and Senior Professor on either side, and the candidates for degrees before him; after the Bidding Prayer and Litany he delivered his Baccalaureate. This done, the conferring of degrees began. Standing up, he addressed the Trustees, 'Curatores honorandi, ac reverendi; juvenes, quos coram vobis, videtis, publico examini, secundum hujus academiae leges, subjecti; habitu fuerunt omnino digni, honoribus academicis exornari; vobis igitur comprobantibus, illos ad gradum petitum, toto animo admittam.' And when the answer came from the President, 'Comprobamus,' he took his seat, put on his Oxford cap, and one by one, as the boys knelt before him, he gave them their degree. 'Ad honorem Domini nostri Jesu Christi; ad profectum Ecclesiae Sacrosanctae, et omnium studiorum bonorum; do tibi (putting a Greek Testament in their hands) licentiam legendi, docendi, disputandi, et caetera omnia facendi; quae ad gradum Baccalaurei (or, Magistri; or, Baccalaurei in literis sacris) in Artibus, pertinent; cuius hocce diploma sit testimonium, in Nomine, Pa-

tris et Filii, et Spiritus Sancti. Amen.' And each time he lifted his cap at the mention of the Triune Name. The Service ended, always, with the celebration of the Holy Eucharist." As the roll of Burlington Alumni is finished, it will be proper to print here the names of this notable group. They are few in number, but they are the names of men who have made themselves felt, in the Church and in the world, as leaders and blessings. The list here given is that published by Dr. Hills in his "History of the Church in Burlington," second edition, 1885, P. 575. Many of the Alumni are now deceased.

ALUMNI OF BURLINGTON COLLEGE.

From 1850 to 1860, both years included, there were graduates in Arts, every year continuously, with one exception. The names of these gentlemen, as given in the catalogue for 1872, are as follows:

CLASS OF MDCCCL.

George Hobart Doane, A.M., M.D....Newark, N. J.
Rt. Rev. Wm. Croswell Doane, A.M.B.D.D.,
Albany, N. Y.
George McCulloch Miller, A.M....New York, N. Y.
Rev. John Trimble, A.M.D.D.....Georgetown, D. C.
Rev. Edward Purdon Wright, A.M.D.D...Dayton, O.

CLASS OF MDCCCL.I.

Rev. Hobart Chetwood, A.M.B.D...Newburgh, N. Y.
Frederick Augustus Clarke, A.M.,
Elizabethtown, N. J.
Rev. Wm. Tilghman Johnston, A.M.B.D.Waverly, Md.
Rev. Joseph Shepherd Mayers, A.M.B.D.,
Elizabethport, N. J.
Christopher Wolfe Smith, A.M.....Newark, N. J.
Sheldon Hanford Smith, A.M.....Newark, N. J.

CLASS OF MDCCCL.II.

William Cushman Avery, A.M.M.D.,
Greensborough, Ala.
Nathaniel Bailey Boyd, A. M.....Philadelphia, Pa.
John Henry Hobart Brickettall, A.M.M.D.,
Newark, N. J.
Rev. Francis Dayton Canfield, A.M...Philadelphia, Pa.
George Whiting Garthwaite, A.M.....Newark, N. J.
Richard Stockton Jenkins, A.M.....Lancaster, Pa.
Devereux Klapp, A.M.....Philadelphia, Pa.
Charles Willing Littell, A.M.....Germantown, Pa.
Warren Livingston, A.M.....New Brunswick, N. J.
Lindley Hoffman Miller, A.M....Morristown, N. J.
Rev. Walter Alexander Mitchell, A.M.B.D.,
Ellicott City, Md.

George Champlin Mason Mumford, A.M.. New York.
 Dayton Ogden, A.M..... Paterson, N. J.
 Rev. James Atchison Upjohn, A.M... Caldwell, N. Y.

BACHELOR OF ARTS, *honoris causa*.

William Edward Coale, M.D..... Boston, Mass.
 Jacob Da Costa, M.D..... Philadelphia, Pa.
 Henry Tudor Brownell..... Hartford, Conn.

CLASS OF MDCCCLIII.

Isaac P. Brewer, A.B..... Haddonfield, N. J.
 Rev. Gideon J. Burton, A.M..... Sunbury, Pa.
 Jeremiah C. Garthwaite, Jr., A.M..... Newark, N. J.
 C. Gilbert Hannah, A.B..... Salem, N. J.
 John Lathrop, A.M..... Dedham, Mass.
 Thomas W. Ryall, A.B..... Freehold, N. J.
 J. Watson Webb, Jr., A.B..... New York.

MASTER OF ARTS, *honoris causa*.

Rev. Andrew Mackie..... Newark, N. J.
 Jacob DeCosta, M.D..... Philadelphia, Pa.
 John L. Blake..... Orange, N. J.

CLASS OF MDCCCLIV.

F. W. Alexander, A.M..... Baltimore, Md.
 Henry O. Claggett, A.M..... Leesburg, Va.
 Rev. P. Voorhees Finch, A.M..... Pittsburgh, Pa.
 A. Montgomery King, A.M..... Newark, N. J.
 G. Hood McLaughlin, A.M..... Augusta, Ga.
 William Vanderpool, A.M..... Newark, N. J.

CLASS OF MDCCCLV.

Rev. Hugh L. M. Clarke, A.M..... Rome, N. Y.
 Rev. George Seymour Lewis, A.M..... Lewes, Del.
 Rev. T. Gardiner Littell..... Wilmington, Del.

MASTER OF ARTS, *honoris causa*.

Rev. Harry Finch..... Shrewsbury, N. J.

CLASS OF MDCCCLVI.

Luke Davis Chadwick, A.B..... Newark, N. J.
 James Otis Watson, A.B..... Portsmouth, N. H.
 Rev. Robert Greene Chase, A.M... Philadelphia, Pa.
 Rev. Edwin Bailey Chase, A.M.. Cambridgeport, Mass.

MASTER OF ARTS, *honoris causa*.

Rev. John Wragg Shackelford..... Newark, N. J.
 Rev. Edward Augustus Foggo... Bordentown, N. J.
 Rev. Daniel Caldwell Millett.... Burlington, N. J

CLASS OF MDCCCLVII.

Francisco D. H. Baquet, A.M..... Burlington, N. J.
 Bradbury C. Chetwood, A.M..... Elizabeth, N. J.
 Rev. Henry W. Nelson, A.M..... Hartford, Conn.
 Beach Vanderpool, Jr., A.B..... Newark, N. J.

MASTER OF ARTS, *honoris causa*.

Rev. William H. Williams..... Ridgefield, Conn.

CLASS OF MDCCCLVIII.

Henry C. Russell, A. B..... Pottsville, Pa.
 William B. Giffen, A.B..... New Orleans, La.
 James A. C. Nowland, A.B..... New Castle, Del
 Frederic Engle, Jr., A.B..... Burlington, N. J.

MASTER OF ARTS, *honoris causa*.

Rev. William Murphy..... Snow Hill, Md.
 Rev. Joseph Dean Philip..... Brooklyn, N. Y.

CLASS OF MDCCCLIX.

CLASS OF MDCCCLX.

Rev. Custis P. Jones, A.B..... Washington, D. C.
 Gen. E. Burd Grubb, A.B..... Burlington, N. J.

MDCCCLXVII.

MASTER OF ARTS, IN COURSE.

The Rev. Custis Parke Jones, A.B.

MDCCCLXXIII.

BACHELOR OF DIVINITY.

The Rev. John Nicholas Stansbury.

Could the full list of persons connected with Burlington College as Rectors, Professors, Masters and Pupils be spread upon our pages it would be found to contain a surprising number of names of men who have been prominent in both ecclesiastical and civil life. They are a goodly company. But the old home which sheltered them is theirs no longer. "COLLEGIUM BURLINGTONIENSE!" *Vale!*

ANOTHER MEMORIAL

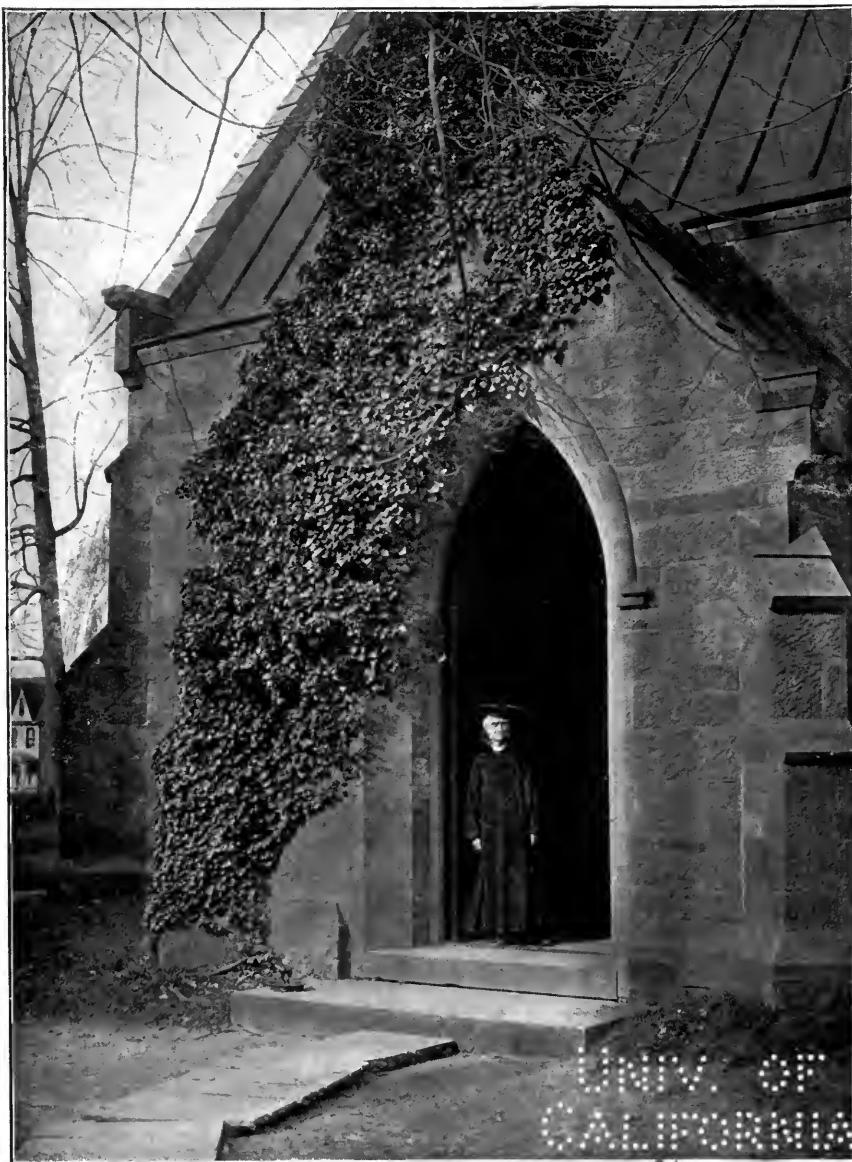
In the year 1893 some of the members of the family of the late George W. Hewitt, as a memorial to their father, added two new stops to the organ and also made certain much needed improvements in the instrument. "Mr. Hewitt was for very many years the organist of the Parish and was held in the highest esteem by all who knew him."

"It is eminently fitting to have such a memorial in the Church, and to have the name of one associated with the organ, who in life adorned and dignified his position, and has left behind him a record of noble work in the cause of the Church and her services."—*From the Chimes of that year.—H. D. G.*



"Those evening bells! those evening bells!
How many a tale their music tells
Of youth, and Home, and that sweet time
When last I heard their soothing chime!"





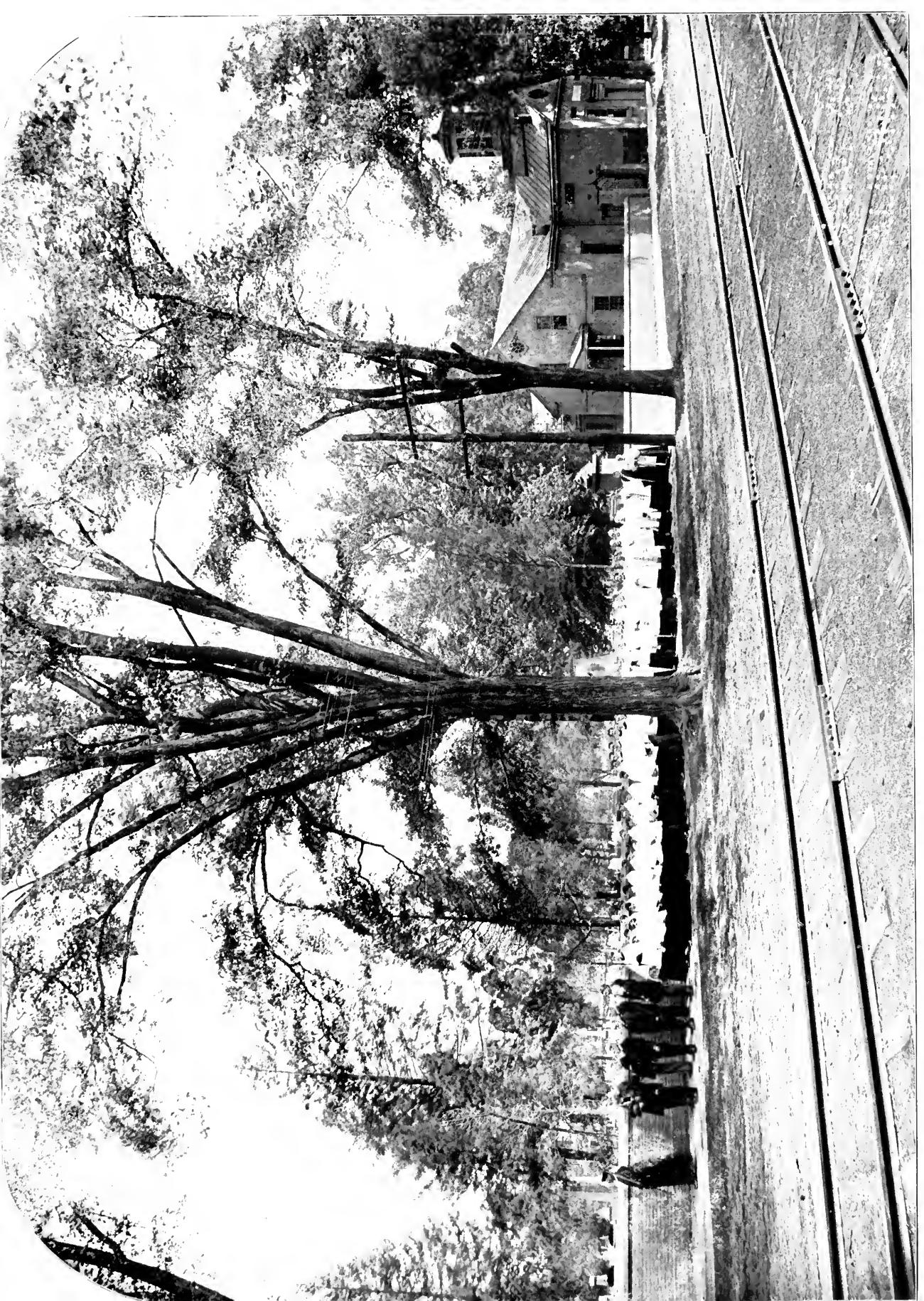
SOUTH PORCH
CLAYTON R. PRICKETT
Sexton and Verger
1866 to 1899





THE SPIRE
From the Old Parsonage





PROCESSION LEAVING THE OLD CHURCH



PROCESSION APPROACHING THE NEW CHURCH





UNIV. OF
CALIFORNIA

THE REV. WILLIAM SYDNEY WALKER, D. D.





THE REV. GEORGE McCLELLAN FISKE, D.D.

Born in Broad Brook, East Windsor, Conn., October 21, 1850. Prepared for college in private schools and by tutors. Entered Trinity College, Hartford, Conn., 1866, and graduated therefrom B. A., 1870. Φ . B. K. and Valedictorian. Member of Psi Upsilon Fraternity. M. A. in course, 1873. Head Master of Burlington College, 1870-1873. Studied theology at Burlington and at the Berkeley Divinity School, Middletown, Conn., graduating in the class of 1874. Ordered Deacon in S. Mary's Church, Burlington, N. J., by the R. Rev. Wm. H. Odenheimer, D.D., Trinity Sunday, May 31st, 1874. Missionary in charge of S. Mark's Church, Hammonton, N. J., and Christ Church, Waterford, N. J., 1874-1876. Ordained Priest by the R. Rev. John Scarborough, D.D., Trinity Sunday, May 23, 1875. Rector of S. Mary's, Castleton, Staten Island, N. Y., Oct. 1876-June 1st, 1880. Curate of S. Mark's, Philadelphia, 1880-1883. Rector of S. Peter's Church, Peekskill, N. Y., June 1st, 1883, to Dec. 1st, 1884. Rector of S. Stephen's Church, Providence, R. I., since Dec. 1st, 1884. Elected Bishop of Fond du Lac, June, 1888. Declined. Received degree of Doctor of Divinity from Trinity College, Hartford, 1888. Elected Rector of S. Mary's Parish, Burlington, N. J., 1891. Declined.

Married June 4th, 1874, in S. Mary's Church, to Mary Greenough, daughter of the Rev. Wm. Sydney Walker, D.D., of Burlington



The Rev. Charles Henry Hibbard, D. D.

The one regret felt at the time of the Bicentenary was the absence of Dr. Hibbard and his family, and as we could not have a sermon from him it seems to be fitting that some fuller account of his Rectorship should be given than has appeared in the CHIMES, we therefore reprint from the Parish Paper of June, 1897, an article that came out soon after he left Burlington, omitting only some paragraphs relating to Memorials already mentioned. We also give the Resolutions of the Vestry and his reply.

A Memorable Rectorship.

The Rectorship of the Rev. Dr. Hibbard is one, which although brief, will be historical. It will stand out in our annals as a period of distinct advance in the prosperity of the Parish.

In this respect it somewhat resembles the Rectorship of the Rev. Dr. Hoffman, which although *very* brief was an epoch of strengthening and of acquisition. A glance at some of the salient features of Dr. Hibbard's six years' Rectorship will show us how much has been accomplished. First we should always consider the *spiritual* sphere. There is very much about this, which cannot be put into statistics, described in words, or seen by the outward eye. But we must all feel that the spiritual life of the Parish has thriven and deepened during these six years. There has been a growth in devotion, in reverence, in appreciation of the sacraments, in consciousness of the Catholic character of the Church, in love for the services, in the peace, unity, and enthusiasm, which have pervaded all our people, and which have constantly attracted others.

Careful teaching, and faithful shepherding have been blessed as the records of baptisms and confirmations, the attendance upon the worship of the Church, and the deep and earnest interest of all have plainly shown.

On the material side, our retrospect is hardly to be paralleled. * * * * *

For many years the beautiful Church building had waited for due embellishment in the way of "storied windows, richly dight." Bishop Doane had marked three in the Chancel with the names of Talbot, Wharton, and Winslow, clergy ever to be venerated by S. Mary's people, but a generation and a half had passed and no memorial appeared.

Dr. Hibbard, at once, with quiet determination took the matter in hand. In a short time the Chancel windows were appropriately fitted with fair colours from one of the best English makers, five other windows from the same hand, glorified the Nave and Transepts with their sacred story, in remem-

brance of past worshippers and the Vestry took, under Dr. Hibbard's advice, the admirable step of enacting that no windows, save from the same English house, should be thenceforth placed in the Church. Dr. Hibbard has thus secured to the Church a sequence of beautiful glass which will praise God and teach His people.

And last, but not least, the late Rector has enlarged the old parsonage in such a way as to furnish for the Parish an adequate and excellent Guild House at a cost of only \$5000.

So that Dr. Hibbard not only leaves what he found, but he leaves it all enriched and multiplied. He leaves the Church property in splendid order with a complete equipment for work on modern lines and adapted to present day needs, a fine Choir, and a strong and harmonious Parish.

Of course S. Mary's with its age, its illustrious associations, its endowments, and its firm foundations of Catholic churchmanship gave any one coming to its Rectorship a magnificent plant ready to his hand. But not many priests would have had the discernment and the taste to perceive at once, what was yet needed, and few would have had the wisdom, the judiciousness, and the influence to achieve so many striking results in so short a time.

Dr. Hibbard is permanently enshrined among the history-makers of S. Mary's Parish, and will rank high among those by whom God has done great things for us.

Resolutions of the Vestry.

At the Easter meeting of the Vestry the following Resolutions offered by the Senior Warden, Dr. Pugh, were passed.

Resolved, That this Vestry has learned with sincere regret of the inability of the Rev. Charles Henry Hibbard, D. D., to be present during the bi-centennial exercises in May next.

Resolved, That his connection with the Parish as Rector for a number of years, and his helpful and acceptable work therein, make it specially desirable that he should be present on an occasion, so important in the history of the Parish, and deepens the sense of regret that he will be unable to be with us.

Resolved, That the Clerk of the Vestry be instructed to transmit him a copy of these resolutions, with an expression of our best wishes for his health and happiness.

HENRY D. GUMMERE,
Clerk of Vestry.

COLORADO SPRINGS, Colorado,
May 5th, 1903.

My Dear Dr. Pugh:

I am quite at a loss how to thank the members of the Vestry for the kindly feeling which prompted them to send the resolutions of regret at my not being able to be present and take part in the services and exercises of the Bi-Centennial.

It is a bitter disappointment to me to miss the celebration, and I am anxious that the Vestry and my friends in the Parish should know that it is no light contingency that keeps me away, but rather a grave necessity of health.

I wish I could be with you to testify to, and to assert, my deep love and reverence for S. Mary's and its history and traditions. The six years I spent there I count the best and happiest years of my ministry and I carry with me always in my heart's treasury the memory of friends living and departed who were and are very dear to me.

My prayers and best wishes will go out to the Parish in connection with this great event, and I wish you a successful issue of the programme which has been so wisely planned.

Please give my affectionate greeting to the Bishop, Rector and Vestry and to my many friends who were so true and loyal in the days when I was with them, and who I rejoice to know still hold me in kindly remembrance.

Faithfully and respectfully yours,
CHAS. H. HIBBARD.

A Record of the Commemorative Services of the Bicentenary Year.

Prepared by Rev. G. W. Harrod, B. D.

Those who keep the ter-centenary of S. Mary's Parish will turn with deepest interest to the records of the bi-centenary.

What would it not have been to us to have had just such a register of the hundredth anniversary as S. MARY'S CHIMES supplies of this Commemoration! So if it seems as though this account went into too great minuteness of record, remember that just such detail becomes of the utmost interest with the lapse of years and gives information most difficult to obtain.

The Opening Service of the Bi-centenary.

The services commemorating the founding of S. Mary's Parish were held on All Saints' Day, 1902.

Besides the regular offices of the Feast there was a Procession of Guilds at night, with Sermon by the Rev. George W. Harrod, Priest of S. Barnabas' Church.

There was a large procession of the officials of the parish and the officers and members of the various Guilds.

There were at a conservative estimate at least two hundred persons in the procession, and a large general congregation.

Festival Evensong followed and the Hymns of All Saints were sung. The Sermon was from the text, "Called to be Saints." i Cor.: i. 2.

This service on All Saints' Day was a commemoration of the first services of the Church held in Burlington on All Saints' Day, 1702.

The journal of the Rev. Mr. Keith speaks thus of that service:

Nov. 1, 1702. We preached in the Town-house at Burlington, and we had a great auditory of diverse sorts.

My text was: "This is life Eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." S. John xvii. 3.

Truly a lovely message to a new world.

THE FEAST OF THE ANNUNCIATION.

The second of the special commemorations was held on the Feast of the Annunciation, March 25, 1903.

This observance was intended to mark the Laying of the Corner Stone of the original Church-building, on the Feast of the Annunciation, 1703. There was special Evensong with sermon by the Rev. James F. Olmsted—fourteenth Rector.

The text was: "Ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." Acts i: 8.

The Sermon very happily blended the thought of the Incarnation as the corner-stone of Theology and the central teaching of Lady Day, with the special local observance which the service was intended to commemorate.

In a letter dated May, 1703, the Rev. Mr. Talbot says: "I was at Burlington last Lady Day, and after Prayers we went to the ground where they were going to build a Church, and I laid the first stone which I hope will be none other than the House of God and Gate of Heaven to the people.

"We call this Church S. Mary's, it being her day."

THE JUBILEE WEEK OF THE BICENTENARY YEAR.

For the greater convenience of all and also to secure a more general and representative observance of the Festival Year it was resolved to set apart a week in Eastertide that should mark in an especial manner the rejoicing and thankfulness of her chil-

dren at the Two hundredth Birthday of this mother of Churches.

The time chosen was the week beginning with the Fourth Sunday after Easter, May 10, and closing with the Fifth Sunday after Easter, Rogation Sunday, May 17.

The services of the Anniversary week began with a Celebration of Holy Communion at 7.30 a. m. Celebrant: The Rev. George McClellan Fiske, D. D., Rector of S. Stephen's Church, Providence, R. I., assisted by the Rector of the Parish in the administration of the Chalice.

Matins followed at 9.45.

At 10.30 a. m. there was a Procession into the Church through the West Door. The Holy Eucharist was celebrated by the Rector.

The Rev. G. McC. Fiske, D. D., and the Rev. W. A. Johnson, acting as Epistoller and Gospeller. The Chalice was administered by the Rev. G. W. Harrod.

The preacher at this service was the Rev. Professor William Allen Johnson, eleventh Rector.

The text was: "And the branch that Thou madest so strong for Thyself." Psalm lxxx. 15.

The words of the preacher, spoken with the added dignity of long years of faithful service in the sacred office, made a memorable opening of the Festival week.

Evensong at 7.30. Officiant: The Rector. The Lessons read by the Rev. G. W. Harrod. Preacher: The Rev. John Fearnley, Rector of S. Mary's Hall.

Text: "That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the Temple." Psalm cxliv. 12.

The preacher's experience as an educator made his strong words in favour of Christian education fall with peculiar force and emphasis: and considering the close connection between S. Mary's Hall and S. Mary's Church the presentation of the subject seemed timely and effective.

Present in the Sanctuary: The Rev. G. McC. Fiske, D. D., and the Rev. W. A. Johnson. The latter gave the final blessing.

THURSDAY IN THE OCTAVE.

This day was one of great rejoicing, and was marked by a large attendance of those interested in the past and present of S. Mary's Church.

The perfect weather, the beautiful surroundings, the universal enthusiasm, the joy of happy reunions made it a day to be remembered for a life-time. At 10.30 a. m. the principal Service of the day was held.

A procession was formed in the Old Church consisting of the Vestry of the Parish, headed by the Verger, bearing the mace;

The Crucifer and Vested Choir: The Banner, Clergy of the Diocese and Visiting Clergy: The Bishops: The Rt. Rev. Charles Sandford Olmsted, D. D., Bishop of Colorado. The Rt. Rev. William Croswell Doane, D. D., LL.D., Bishop of Albany. The Rt. Rev. John Scarborough, D. D., Bishop of New Jersey.

Passing through the Lych-gate, the procession entered the Church through the west door singing as the Processional Hymn, "Ancient of Days."

The Holy Eucharist was celebrated by the Rt. Rev. the Bishop of Albany.

Epistoller: The Bishop of Colorado.

Gospeller: The Bishop of New Jersey.

The Preacher: The Rt. Rev. William Croswell Doane, D. D., LL.D. (ninth Rector).

The text was: "We have heard with our ears, O God our fathers have told us what Thou hast done in their time of old." Psalm xliv. 1.

The sermon, in every way memorable and touching, was largely historical in character, and was followed with unabated and sympathetic interest by a congregation that taxed even the large seating capacity of the Church.

The Bishops present and the Rector of the Parish assisted in the administration of the Sacrament. Fifteen other clergy were vested and present in the Chancel besides a large number in the general congregation.

After the service a most bountiful luncheon was served in the Guild House by S. Elizabeth's Guild to some two hundred invited guests and at the close Bishop Doane, who was to leave in a few hours, gave some words of greeting and remembrance that went to the hearts of all who had the pleasure of hearing him, and seeing him in their midst again.

At 8 p. m. in the Old Church an informal gathering of parishioners and friends was held and several addresses were made by appointed speakers.

The Rev. James F. Olmsted, the Rector of S. Mary's Church, presided. After opening devotions the Rector introduced as the first speaker the revered Bishop of the Diocese, who was followed by the Rev. William Allen Johnson, who spoke as a previous Rector, and brought greetings and good wishes, giving a number of interesting reminiscences of the past. Dr. J. Howard Pugh, as Senior Warden, spoke earnestly as to the outlook for the future, suggesting that the time might come when it would be a plain duty to rank S. Mary's Church among the Free Churches of the country.

Addresses were made in the following order by the Rev. John Fearnley: The Rev. G. W. Harrod: The Rev. G. McC. Fiske. D. D.: The Rev. William

H. Bowers, a visiting English Priest. And in closing by the Rt. Rev. Charles S. Olmsted, D. D., Bishop of Colorado.

After the Blessing by the Bishop of the Diocese the company passed to the Guild House, where refreshments were served, and a social hour was spent.

And thus ended a day memorable among days.

THE CLOSING SUNDAY OF THE OCTAVE.

The services of the last day of the Feast were observed with undiminished spirit and fervour.

One could but recall the beautiful lines of George Herbert :

"Sweet day so cool, so calm, so bright,
The bridal of the earth and sky."

The Holy Communion was celebrated at 7.30 a. m. by the Rt. Rev. the Bishop of Colorado, assisted by the Rector of the Parish.

Matins followed at 9.45.

The celebration of the Holy Eucharist at 10.30 was preceded by a procession through the Nave of the Church. The Celebrant was the Rector of the Parish.

Epistoller: The Rev. G. W. Harrod.

Gospeller: The Rev. W. A. Johnson.

The Rev. A. L. Longley assisted in the administration of the Chalice.

The Rt. Rev. the Bishop of Colorado gave the Absolution and Blessing.

The Preacher was the Rev. George McClellan Fiske, D. D., Rector of S. Stephen's Church, Providence, R. I.

The text was: "Whose faith follow." Hebrews. xiii. 7.

The preacher's intimate acquaintance with the Church-life in Burlington gave great force to his noble words, and they will not soon be forgotten.

The closing service was Evensong at 7.30.

Officiants: The Rev. G. W. Harrod.

The Rev. A. L. Longley.

The lessons being read by the Rev. J. Fearnley.

Preacher: The Rt. Rev. John Scarborough, D. D., Bishop of New Jersey.

The text was: "And the house when it was in building was built of stone made ready before it was brought thither: So that there was neither hammer, axe nor any tool of iron heard in the house while it was in building." i Kings vi. 7.

The Bishop's earnest words and manner, the time and the occasion, made a deep impression; and as he gave the special prayers and Blessing it seemed as though no one could more fitly close the solemn observance of the Two Hundredth Anniversary than our beloved Diocesan.

There was a daily celebration of the Holy Eucharist during the Octave at 7 a. m.

The Celebrants were as follows:

Monday: The Rector of the Parish.

Tuesday: The Rev. Robert MacKellar, Rector of Trinity Church, Red Bank, N. J.

Wednesday: The Rev. William P. Taylor, Rector of S. Paul's Church, East Orange, N. J.

Thursday: The Rev. Alonzo C. Stewart, Rector of S. Alban's Church, Newark, N. J.

Friday: The Rev. Albert L. Langley, Rector of Trinity Church, Asbury Park, N. J.

[These four priests above named had served S. Mary's Church as Curates in past years.]

Saturday: The Rev. G. W. Harrod, Priest of S. Barnabas' Church, Burlington, N. J.

The Rev. W. B. Reynolds, of the Diocese of Western New York, a former Curate, was also present, but was deterred from taking his appointed Celebration by the need of returning to his work for the approaching Sunday.

The number of Communions during this Octave reached the gratifying total of four hundred.

The Daily Offices were said through the week at 9 a. m. and 5 p. m.

Great praise should be given for the excellent work done by the Choir, under the skillful training of the Choirmaster and Organist, Mr. A. R. Willard.

We give in full, lists of the week, as showing the musical standard of the time.

S. MARY'S CHURCH.

BURLINGTON, N. J.

The opening service of the Bicentenary week, Sunday, May 10, 1903.

10.30.

Processional	483
Kyrie Eleison.....	Parker, in E
Credo	Parker
Hymn	388
Offertory, "Glorious is Thy Name".....	Mozart
Sanctus	Parker
Agnus Dei.....	Parker
Gloria in Excelsis.....	Parker
Nunc Dimittis	Vincent
Recessional	522-2

7.30.

Processional	433
Psalter	Sel. 19
Magnificat.....	Marks, in D
Nunc Dimittis	Marks, in D
Hymn	467
Offertory, "Glory is Thy Name,"	Mozart
Recessional	522-1

Thursday in the Octave, May 14, 1903:

10.30.

Processional	311
Kyrie Eleison	Parker, in E
Credo	Parker, in E
Hymn	450
Offertory, "Sing Praises,"	Gounod
Sanctus	Parker
Agnus Dei	Parker
Gloria in Excelsis	Parker
Nunc Dimittis	Vincent
Recessional	520

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The closing Sunday, May 17, 1903:

10.30

Processional	118
Kyrie Eleison	Martin, in C
Credo	Martin, in C
Hymn	505
Offertory, "Sing Praises,"	Gounod
Sanctus	Martin
Agnus Dei	Martin
Gloria in Excelsis	Martin
Nunc Dimittis	Vincent
Recessional	521-1

7.30.

Processional	344
Psalter	Sel. 20
Magnificat	Lee-Williams, in C
Nunc Dimittis	Lee-Williams, in C
Hymn	418
Offertory, "Sing Praises,"	Gounod
Recessional	521-1

It was a heartfelt pleasure to welcome so many of the old-time friends and parishioners.

It should be noted as a part of the observance of the week that S. Barnabas' Congregation as a body attended the principal Services of both Sundays as a mark of interest and affection.

Bishop Doane found time in the few hours he was in Burlington to make a brief informal visit to S. Barnabas' Church, the scene of his early labours, where he offered special prayers and gave his Blessing.

It was a deep regret to all that the Rev. Charles H. Hibbard, D. D.—thirteenth rector—was prevented by the counsel and judgment of his physician from being present and preaching in his appointed order.

The prayers of many will be given for his perfect and speedy restoration to health and strength.

God hallow the third century of the life of S. Mary's Church. May she rise to her high vocation and in blessing others be herself blessed.

Bishop Doane at "Riverside."

BY THE REV. GEORGE MCCLELLAN FISKE, D. D.

One of the historic ecclesiastical places of Burlington is the estate known as "RIVERSIDE." On the bank of the Delaware, commanding an extensive view of the river, up and down, surrounded with trees and spreading lawns, it stood, with its Cross-crowned tower, a landmark of singularly picturesque character. With S. Mary's Hall on one hand and Burlington College on the other, it was a striking symbol of the fatherly presence of the Bishop in the midst of his children to guide and bless.

The mansion was built by Bishop and Mrs. Doane in 1839, after designs by Notman, the eminent architect of some of our most important buildings, e. g., S. Mark's, S. Clement's, and Holy Trinity, Philadelphia. Bishop Doane, after living for awhile in the old Parsonage on Broad street, from which, as previously stated, the "Christian Year" was introduced to the American Church, moved to "RIVERSIDE," in 1839, and lived there until his death, April 27, 1859.

It has already been told how and when this property was acquired to be held in trust by the Trustees of Burlington College for the use of the Bishop of the Diocese. From 1859 to November, 1874, the "Palace" was occupied by Bishop Odenheimer. Soon after, it was rented by Mr. Henry B. Grubb, son-in-law of Bishop Odenheimer, who died there August 14th, 1879.

After this, from 1887 to 1902, the premises were tenanted by "The Burlington," a social club of ladies and gentlemen. At present the house is occupied only by a care-taker.

With such associations with two great Bishops in life and death, "RIVERSIDE" has distinct interest and sacredness for all, who know and appreciate Burlington history and traditions. The Bishop of Albany in his Life of his father says that the immense front door of "RIVERSIDE," that "broad-spanned arch" wide enough to admit a troop of soldiers abreast, was a thought of the Bishop to set forth the Episcopal virtue of hospitality.* That virtue is certainly one prominent in the recollections of all who remember "RIVERSIDE" as a See House. The clergy and people of Burlington and of the Diocese ever found there a cordial welcome while the list of distinguished persons, who have tarried there would be a long one. "RIVERSIDE" is a name for a beautiful social life, Domestic, Academic, Ecclesiastical, sweetened and consecrated by Christian graces.

* Memoir. p. 336.

Now and then, some touch of incident will bring back, as by a flash, the scenes of the old time. Such an incidental touch was the visit, on May 14th, 1903, during the Bi-Centenary of S. Mary's Parish, of the Bishop of Albany to "RIVERSIDE." The Bishop was accompanied by Mrs. Doane, their daughter and grand-daughter. Once more, for a few minutes, a Bishop and his family were under the roof of "RIVERSIDE." May this event be one of happy forecast, pointing forward to the day when the Cross shall be replaced upon the tower, as a banner flung out to say that a Bishop is at home in "RIVERSIDE."

At this memorable visit, the Bishop of Albany kindly permitted his photograph to be taken, which is presented in this number of the CHIMES. The Bishop of Albany at the door of "RIVERSIDE!" There is a dramatic element in this picture, which will endear it to the many responsive hearts to which it comes.

As we have been speaking of the dwelling-places of the clergy of S. Mary's, it may be fitting to note here the different locations of the parsonage, before the Broad Street house. The first clergy house was if we are informed correctly, on the east side of Talbot Street, between Broad and Union Streets. After this, the parsonage was on the south side of Pearl Street, between Wood and High Streets.

A Former Curate

The following letter is from an English clergyman who was Curate during the Rectorship of the Bishop of Albany:

The Rectory,
Cusop-Hay,
Hereford,
May 4, 1903.

To Henry D. Gummere, Esqr.

My dear sir:

I cannot find words to express fully my great gratification at receiving the invitation of the Rector, Wardens and Vestrymen of S. Mary's, Burlington, N. J., to be present at the Bicentenary of the Parish. Oh! how I wish I could avail myself of it. The time I was with Mr. (now Bishop) Doane at Burlington, over 40 years ago, is one of the most pleasant remembrances of my 78 years he won my never dying affection. If this reaches you in time be kind enough to give him my love. Would that I could hear him preach on the 14th. If any Hewitts, Gaunts or others remain who knew me, my hearty congratulations to them in being present at the Bicentenary.

God bless Burlington, prays yours most truly,

DAVID C. MOORE.

Memorial.

A memorial that has not been mentioned is the Processional Cross that has been carried before the Choir for some 16 years. It was first used on All Saints' Day, 1887, and is in memory of George Fletcher Hammell, who was the Almoner of the Parish and who died in July of that year.

Note.—Both the staff of the Cross and the Vergers' staff carried at the Bicentenary are made from wood of the original timbers taken out of the old church, when the alterations were made in 1876 to fit it for Sunday and Parish School uses.

Corporation and Officers of S. Mary's Parish in the year of the Bicentenary

The Rev. James F. Olmsted, B. D., Rector.
Senior Warden, J. Howard Pugh, M. D.
Junior Warden, William D. Hewitt.

Vestrymen:

Edward T. Dugdale,	Henry D. Gummere,
Thomas I. Rogers,	David V. Holmes,
William D. Olier,	Thomas Daniels,
Henry B. Weaver,	George W. Hewitt.

William D'Olier, Treasurer.

Henry D. Gummere, Clerk of Vestry.

Curate.....

Lay Readers,

Franklin W. D'Olier, Alfred R. Willard.
Organist and Choir Master, Alfred R. Willard.

Teacher of the Parish School, Miss Eleanor Hewitt.

Teacher-elect, Miss Florence Eyre.

Master of the Chimes, Henry F. Parker.

Acting, John H. Miller.

Verger and Sexton, Edward H. Rowe.

In this the final number of "The Chimes" the Editor wishes to thank all those who have done so much to make it successful. Dr. Fiske for his interesting and valuable Story of S. Mary's Parish and of Burlington College, Dr. Hibbard for his paper on the Memorial Windows of S. Mary's, Mr. Harrod for his account of S. Barnabas and also of the Bicentenary, Mr. Budd for the Story of S. Mary's Hall, Mrs. Gummere for the Settlement of Burlington, and his associate, Mr. George W. Hewitt for his untiring labour and his liberality in the enrichment of the work by the illustrations, many of which are from photographs taken by himself years ago, and which it would be impossible to get now on account of the changed surroundings, so that as time goes on they will become more and more valuable. So thanking all the subscribers to THE CHIMES who have given their interest and support, we say farewell.

Whitsuntide, 1903.

H. D. G.

**The Original Call to
Bishop George Washington Doane
from Saint Mary's Parish, Burlington.**

ALBANY, N. Y., June 3, 1903.

MY DEAR MR. GUMMERE:—

I found the other day among some old papers the enclosed which I think may be of interest to the vestry of St. Mary's to keep, and so I am sending them to you. I am sorry that the reply is not signed. It is written in the handwriting of one of my aunts, and was of course a copy of the letter, but the call is evidently the original document: Believe me,

Very sincerely your friend,

W. C. DOANE.

At a special meeting of the Vestry of St. Mary's Church, held on the 3 day August A. D. 1833—

Present—CHRISTIAN LARZELERE	Wardens.
ADAM PRICE	
GEORGE HANCOCK	
DANIEL HANCOCK	
HENRY KALE	
PETER GURRARD	
JOHN L. HARRIS	
JOHN H. CARR	
ISAAC PERKINS	
WILLIAM MCMURTRIE	
GEORGE DEACON	Vestrymen
JOHN LARZELERE	

Christian Larzelere the senior Warden presided.

On motion Resolved unanimously that a committee of three be appointed, to wait on the Right Rev. Bishop Doane and respectfully request him personally, to supply the vacancy, occasioned in the Church, by the decease of our late worthy Rector, the Rev'd Dr. Wharton.

William McMurtrie, Adam Price & John Larzelere were appointed said committee, and make report at the next meeting of the Vestry.

Copy of reply from the Right Rev. George W. Doane.

To Messrs. W. MCMURTRIE } A committee of the
 JOHN LARZELERE } Vestry of St. Mary's
 ADAM PRICE } Church Burlington

GENTLEMEN,

Having duly considered the proposition contained in the note of the Vestry passed unanimously on the 3d day of August last, inviting me to accept the Rectorship of St. Mary's Church, I have determined to accept said invitation, and have now the honour to signify my acceptance to you as the Committee by whom the invitation was presented. In

making this communication you will please to accept assurances of my devotion to the interests of the Parish of St. Mary's to the utmost extent consistent with the duties of the Episcopate. I make no reference to the conditions of acceptance, confident that these can be amicably adjusted at our leisure. I shall expect to take up my residence in Burlington as early as Easter week in the next year if not sooner.

Permit me to take this opportunity to express my grateful sense of the kindness and civility received at the hands of yourselves and the congregation which you represent. It is in the belief that I should thus subserve its best interests that I anticipate a decision which I did not expect to make earlier than the Spring.

Accept for yourselves and all with whom you are connected the assurance of my constant prayers that the connexion thus formed may be promotive of the salvation of many souls, and of the glory of the Redeemers kingdom, and let me be always remembered in your petitions to the throne of grace.

I remain very affectionately your friend and servant in Christ Jesus.

Philadelphia, 5 December 1833.

The Chimes

Lift them gently to the steeple,
Let our bells be set on high;
There fulfil their daily mission,
Midway 'twixt the earth and sky.

As the birds sing early matins.
To the God of Nature's praise;
These their nobler daily music,
To the God of Grace shall raise.

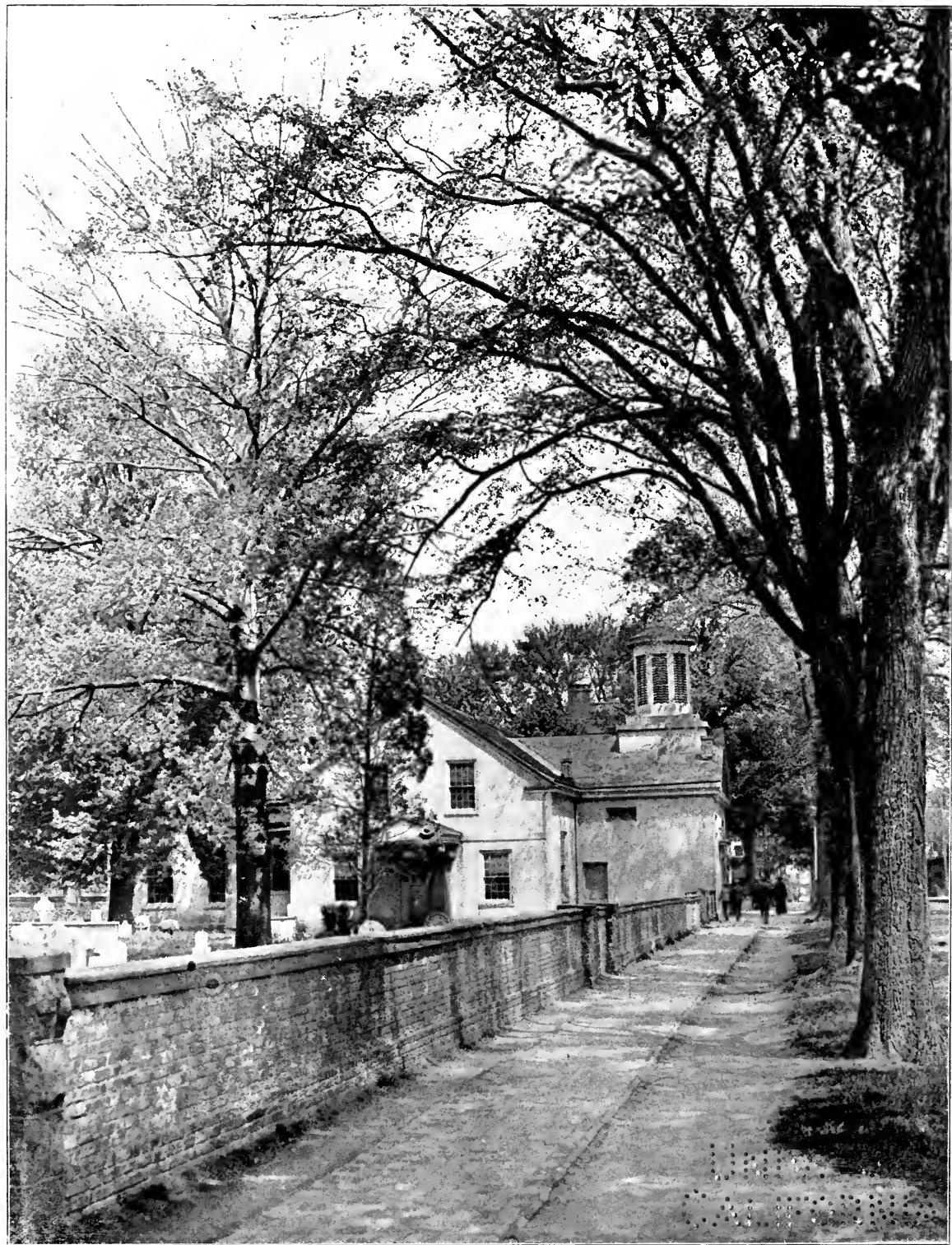
And when evening shadows soften
Chancel cross, and tower and aisle;
They shall blend their vesper summons
With the day's departing smile.

Year by year the steeple music
O'er the tended graves shall pour;
Where the dust of saints is garner'd,
Till the Master comes once more.



THE BISHOP OF ALBANY AT THE DOOR OF RIVERSIDE





THE OLD CHURCH FROM THE WEST





ON
SAIL

THE NEW CHURCH FROM THE NORTH



Saint Mary's Church

Burlington, New Jersey



OLD CHURCH

1702-1703

1902-1903

Bicentenary of S. Mary's Parish

Burlington, New Jersey

Services were held on All Saints' Day, 1902, with sermon in the evening by the Rev. George W. Harrod, B. D., Priest of S. Barnabas' Church, to commemorate the first services of the Church of England, held in the Town House, Burlington, All Saints' Day, 1702, at which time sermons were preached by the Rev. George Keith, first missionary of the S. P. G., and by the Rev. John Talbot.

Services were also held on the Feast of the Annunciation of the Blessed Virgin Mary, 1903, with sermon in the evening by the Rev. James F. Olmsted, B. D., Rector of the Parish, to commemorate the laying of the corner-stone of the Old Church on Lady Day, 1703.

The Rev. Charles Henry Hibbard, D. D., thirteenth Rector, was to have preached on the morning of Sunday, the 17th, but being in California for his health his physician was unwilling for him to come east so early in the season.



NEW CHURCH

May 10th to 17th, 1903

Celebration of the Holy Communion each weekday morning at seven o'clock. Celebrants to be the former Curates, the Rev. Messrs. Mackellar, Taylor, Stewart, Longley and Reynolds.

Sunday Morning, May 10th

Sermon by the Rev. William Allen Johnson, eleventh Rector.

Evening

Sermon by the Rev. John Fearnley, Rector of S. Mary's Hall.

Thursday Morning, May 14th

Sermon by the Right Rev. William Croswell Doane, D. D., LL. D., Bishop of Albany, ninth Rector.

LUNCHEON AT HALF-PAST ONE O'CLOCK

Evening

Meeting in the Old Church to be followed by a Reception

Sunday Morning, May 17th

Sermon by the Rev. George McClellan Fiske, D. D., of Providence, R. I.

Evening

Sermon by the Right Rev. John Scarborough, D. D., Bishop of the Diocese.



Called to be Saints.

I COR. I : 2.

A sermon preached at the Procession of Guilds in S. Mary's Church, Burlington, New Jersey, on All Saints' Night, 1902. Being the opening of the Bicentenary year of the Founding of S. Mary's Parish. By the Reverend George William Harrod, B. D. Priest of S. Barnabas' Church.

Greetings, beloved in the Lord, on this opening of your solemn Jubilee Year. I bring you greeting as one interested in the welfare of this venerable parish and desirous for its spiritual and temporal prosperity. My personal feeling was that such felicitations should be made by some one outside our immediate home circle, and yet I realize the propriety of having a watchman from your own walls and battlements sound forth the trumpet of this holy year.

May this be indeed *Annus Domini*—a year of the Lord to each and every one of us. May we feel the impulse, the thrill of the one life, which moves alike in the saint on earth and the Saint safe-folded in the Eternal Arms.

And so I venture to bring greeting in the name of the holy dead as well, for they live unto God, and I doubt not in the joy of the Heavenly places, where they walk in white with palms of victory in their hands—they do yet remember us in our conflict, and especially they whose every earthly hope and aspiration found expression in the life of this Church.

You know well that this is true of many who are now, Faith bids us believe, at rest with the Blessed.

They do not forget us—for they without us shall not be made perfect—and we may dare to think that many who loved this Church and its opportunities for service with an unchanging love and devotion during their earthly pilgrimage, are not forgetting us who bear the burden and stress of our present life.

As Moses and Elias—dead, as men esteem death, for thousands of years—were yet talking with our Lord on the Mount of Transfiguration of that which he should after accomplish in an earthly city, so we may believe the holy dead love us and follow us still—not with the knowledge of Omniscience, but as it is permitted to them who have drawn nearer to the source of all knowledge, life and power.

"Called to Be Saints." I see before me one of the most representative assemblages that a year brings together. What a little world! Boys, girls, youth, young men and young women—those in mature life and those upon whom age has set its crown of honour. A world, and yet a dedicated world, for the Cross is on every brow.

"Called to be Saints." Is there a message for each one of you from this All Saints' Day?

Yes, it is this: Jesus Christ needs you and your life to make up the number of the chosen of the Lord and precious in the Heavenly Kingdom.

He needs the service of those who remember their Creator now in the days of their youth.

He needs the service of the strong and vigorous that His Kingdom may grow.

He needs the wisdom of experience that His work on earth may be no experiment, but may be carried on by those who bring to their spiritual duties the calm precision of those who know just where they stand in the life of faith, and what the issues at stake demand from them.

He needs also the testimony of a long-tried faith that can say to the halting and fearful or inexperienced: be of good courage. The Lord is a strong tower to them that trust in Him. And so He calls us to be Saints, that is, men, women and children who are pressing forward as did the children of Israel in the days of their journeying in the desert, led by a pillar of cloud by day and a pillar of fire by night, never out of sight of the living realities of the Heavenly Life and purpose.

The great danger in our life is that we shall come to think that nobility of character, of sanctity, of high endeavour is not a practical part of our every day life, in other words that it is a fine thing to admire in a book or to give us an hour's amusement in some artistic representation where the ideal may well be honoured, as it can there make no demands upon real life.

It is very easy to test ourselves just here. What is our standard in matters that are high and honourable? Are we beginning to disbelieve in sanctity as a practical factor, in purity as a life principle, in living for others, as opposed to self-seeking? Do we look on self-sacrifice as a weakness?

Alas for our Service of the Great High Priest if we have in us no power of sacrifice.

Let us avoid that scornful depreciation of character and motives, that semi-paganism which is so prominent in much of the writing of our day. Let us avoid the tone of men who can see no moral greatness anywhere, because they do not want it in their own lives and do not wish to be rebuked by it in the lives of others.

You will find that men are influenced by the principles in which they believe—and if one has come to look on Saintship as a mere relic of past holiness which would hardly stand the test of modern standards he will be impatient of anything that points him Heavenward. Many of you are just entering that period in your life when books open before you a fresh interest in the world about you, if you find that

a given author shocks your sense of right and wrong close the book and take up some other that has a more wholesome standard. A book or a friend whose influencing traits move merely along the lines of detraction of human motives is never truly helpful.

It is never safe to take the judgment of one who does not believe in high sanctity in matters that concern holiness of life in others. This point is finely illustrated by a priest of the Church who is altogether too real to condescend to manufacture an illustration for the sake of pointing a moral.

Speaking of the prevalent tendency to disbelief in the possibility of high Saintly ideals he says: Some time ago I was looking at a picture which used to be very popular some twenty-five years ago, three chorister boys singing Te Deum. The oldest boy in the middle has a particularly fine, noble face, and it was always understood to be a portrait and not an imaginary picture. A friend said as we looked at it, that it was easy to paint noble looking youths but that it was well known that this particular boy turned out a dissolute and bad man. He says, I turned away sick at heart, though I did not quite believe the story as it is the way of the world to make just such remarks about those who live near holy things, and are engaged in duties that make them in any way leaders in life.

Not long after he was visiting an aged and sick Sister of Mercy and on the mantel-piece of her room he saw this same group of singing boys attached to a memorial burial-card of a clergyman who was much loved in life and greatly mourned in his death, and he said, Sister, why is that picture part of the memorial? And she answered, "because the tallest one is the youthful portrait of my old friend who as a boy was a Chorister in such a Church and he grew up devoted to his religious duties and later he took Holy Orders and was greatly revered for his work among the most degraded of one of our large cities and he was for thirty-three years choir-master of the Choral Union of his Diocese." Never believe any one who says that religion is not real to many and that it is not absolutely controlling in many lives.

The Festival of All Saints is an answer to all this disbelief about holiness as a principle of life. For to-day we look through an open door and see the marks of sanctity everywhere. It is a reality after all. Those holy ones enjoy beatitude. For the most of them there was no special encouragement or marked romance of earthly experiences. They simply came out of the great tribulation and washed their robes in the Blood of the Lamb. They were called to be Saints and they responded to their vocation. So let us look up to the Heavens that we may see

the end of our calling. What we were created for, and we shall learn to our joy that Christ Himself, the consecrated Man, the Sacrifice of the World, is calling around Him both here and now, and there and beyond, those who have hearts to respond and wills that can be dedicated.

Called to be Saints! What a glorious Festival is this—rich in all the treasured memories not only of a year but of a lifetime. The general assembly and Church of the First-born whose names are written in Heaven, and every spirit "of just men made perfect" since Abel worshipped or S. Stephen fell asleep are seen thronging up the steeps of light in the brightness of this Feast. It is as the sound of the Bridegroom's coming and we may see the procession of the saved crowding to the skies.

There go the wise virgins, lamps in hand—dedicated souls who have watched and waited long for their Lord. The flame of their lamps never went out. And when others were faithless and said, The Lord delayeth His coming, they looked the more earnestly. There are the Martyrs—a witnessing host bearing aloft the emblems of their toils and suffering.

How they glorify the knife and sword, the wheel, the saw, the fagot! There are Apostles bearing the keys of the Kingdom; and now passes by a long line of Bishops, Pastoral staff in hand, for they were shepherds of the flock. And lo the bright band of those who bore the Cross faithfully they are to be crowned and the palm branches tell of their victory.

We see among them with the eye of faith our own dear ones and so our eyes which have been dimmed with tears are cheered with the hope of Heaven, as we see their glory, the glory as of the redeemed. We sorrow not as men without hope, for we know that they can never be taken out of His Hand who loves them with an everlasting love.

Though they rest from their labours their lives may live on in our life as we follow them in all virtuous and Godly living.

The purity of their purpose; the ardent fire of their living faith may all help up when we are tempted to sin, and may represent to us the possibility of overcoming even if most sorely tried.

Then too their suffering and rewards ought to incite our zeal and perseverance, for, men of like passions with ourselves, they yet became conquerors not by an earthly sword but by the sword of the spirit. How glorious become courage, constancy, resignation, devotion, sincerity and charity when irradiated by the light of Heaven in the examples of Saintly Heroes. On such a Feast let us model our life after their virtues and aspire as a reward to receive a beautiful crown from the Lord's Hand. God hasten

the day most bright and glorious when the Church Expectant shall become the Church Triumphant.

This holy season must grow richer year by year with fresh harvestings to the garner of our God. It is not enough to delight in the joy and splendor of this solemnity we must ourselves enrich it, now in this our day.

Thousands swell the song of Victory this All Saints' that last year were groaning under the burden of life.

But the victory is theirs. Look through the Veil. It is lifted awhile! I beheld and lo a great multitude which no man could number of all nations and kindreds and people and tongues stood before the throne clothed with white robes, and palms in their hands, and cried with a loud voice saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the Angels stood round about the Throne and fell on their faces and worshipped God saying, Amen: Blessing and glory and wisdom and thanksgiving and honour and power and might, be unto our God for ever and ever. Amen.

How our hearts are raised from earth to Heaven by the joy and brightness of this Feast. But it all comes out of earthly travail. For the Blessed enter not into joy until first they suffer. First the Cross, then the Crown.

On this day, two hundred years ago, a little company of believers gathered together to celebrate this Festival and to hold the first services of the Church in this our town.

The outlook was anything but encouraging, but they persevered and the work grew. Certainly Paradise has been greatly enriched by the outcome of that work begun in faith and trust.

Let us learn from this Commemoration that if God calls us to be Saints, He certainly gives the grace necessary for Saintship; and so like the Saints of old let us persevere until we receive the Crown of our rejoicing.

On such a feast as this and on such an occasion as this of our religious anniversary, the question naturally arises: What is the essence of the Christian religion? There are in these days so many conflicting ideas of theology, so much false teaching and so many confused notions of religion that the answer at times seems difficult. But in reality we ought to have our answer ready, simple and complete. It has been handed down to us through all the Christian centuries—the essence of the Christian religion is Jesus Christ, both God and Man, the ever-living Redeemer, who died and rose again for us, who ascended into Heaven, and who in glory makes intercession for us before the throne of God, abiding a Priest forever.

Jesus Christ has been known to men in three different ways. First, there were those who knew Him in His earthly life, who lived with Him and were constantly in His human presence: Secondly, there were those who saw Him after His ascension, in glory at the right hand of God. S. Stephen and S. Paul had such a special revelation; they were special witnesses of Jesus Christ in this way; and thirdly, there are all others, who not having seen Jesus Christ, have known Him and do know Him through faith and through the message of His Holy Gospel. These have just as true a conviction of the living Redeemer as those who saw Him with their bodily eyes; through faith they are conscious of His personal reality, of His Heavenly Priesthood and intercession.

"Ye shall be witnesses unto Me." This is the message of the living Jesus Christ to men through all ages, and it emphasizes the attitude of His disciples towards Himself and the mission of His Holy Church. It proclaims Jesus Christ as the foundation of the Church, as its Divine Head. It demands the loyal allegiance of His followers to Himself. When this demand has been recognized and yielded to, when religious fervour has been aroused, when men have realized this mission of the Church, then religion has grown and flourished in the earth, nourished by the grace of God.

There was such a revival of missionary zeal in the English Church two hundred years ago; under its impulse the claims of the religious affairs of the American colonies, England's principal possessions abroad, were recognized. Dr. Thomas Bray, a man of great ability and zeal, was sent to America to examine into the condition of religion in the colonies, and report to the Bishop of London, whose representative and commissary he was. It must not be forgotten that from Dr. Bray's efforts and through his report came the revival in England of interest

Notes of a Sermon Preached by the Rector, March 25, 1903.

"Ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." Acts I: 8.

The Annunciation is the prophecy of the Incarnation of the Son of God. Through all the Christian ages its festival has been kept as the foreshadowing of the birth of Jesus Christ, setting forth God's love for mankind. The Annunciation was indeed a message of love and holiness for humanity.

in the religious affairs of the colonies. The founding of "The Society for the Propagation of the Gospel in Foreign Parts" on June 27, 1701, was the great step towards putting that interest into practical effect. The influence which prompted and encouraged this religious zeal was the conviction in these Christian workers of the real meaning of the mission of the Church, "Ye shall be witnesses unto Me."

George Keith, the first missionary of the Society, and his companion, John Talbot, came to the colonies with one inspiration, to set forward the holy religion of Jesus Christ. It is recorded that these zealous men visited Burlington for the first time, and preached in the Town House, on All Saints' Day, 1702. The movement which they started led to the permanent founding of this parish. The ground where the old Church stands was purchased soon after, and on the Feast of the Annunciation, March 25, 1703, John Talbot laid the corner-stone of the church. An extract from the Journal of John Talbot reads: "We called this church S. Mary's, it being on her day."

The life and labours of John Talbot are an inspiration to every Christian. As we look back on what he accomplished our hearts are filled with pride, veneration and love.

The old church is a venerable and interesting relic. For one hundred and fifty-one years it was used constantly for the worship of God. In 1834 it was changed to its present form, and consecrated by Bishop Doane. When the new church was finished and consecrated in 1854, the old church ceased to be used for the purposes of Divine Worship. But old S. Mary's still stands in good condition, an enduring monument to the men who have fostered and cherished it throughout its long history—men of Godly character, high purpose and Christian zeal.

With pride and affection we recall the names of the former rectors of S. Mary's: John Talbot, Robert Weyman, Colin Campbell, Jonathan Odell, Levi Heath, Henry Van Dyke, Charles Henry Wharton, Bishop George Washington Doane, William Crosswell Doane, afterwards Bishop, Eugene Augustus Hoffman, William Allen Johnson, George Morgan Hills and Charles Henry Hibbard. Their lives are enshrined in this lovely spot; they are men whom we love and admire, and who have realized in their words and deeds the ever living presence of Jesus Christ.

Everyone who bears the sacred name of S. Mary's should be full of love for her. Let us not glory in the past alone; but inspired by the past, and recognizing our present obligations and opportunities let us do for Jesus Christ deeds worthy of our lineage,

with lofty and noble purpose witnessing to Jesus Christ and His holy religion.

Our prayer to God for Israel is that He will pour upon us the abundance of His grace that we may so pass through things temporal that we finally lose not the things eternal. To Him be the glory. Amen.

**Sermon by the Rev. W. Allen Johnson,
11th Rector.**

"And the branch that Thou madest strong for Thyself." Psalm 80; part of 15th verse.

It is with mingled feelings of joy and sorrow that I find myself standing again in this once familiar pulpit, on this historic occasion. Joy, for it recalls some of the pleasantest memories of my life, and I see on every hand marks of the growth and prosperity of the parish. Sorrow, to look about on a congregation consisting so largely of strangers, though I see some friends, earnest workers in the old time, and still as ever faithful to their trust.

Almost precisely thirty-three years, the time usually allotted to a generation, has passed away since I left the parish, and nearly all those then in middle life, or advanced in years, who were prominent in the affairs of the Church, are resting peacefully in the churchyard—so that I may almost say—"All, *all* are gone, the old familiar faces." How solemn the thought! Let but another period, as brief, pass, and so it will be with myself, and with most of those before me. How vividly it brings out the fact, that nothing here is eternal, save God, the Soul and the Church.

The Psalmist, in the words which I have chosen, is referring to the condition of his people. They had been blessed of God, made prosperous and strong, but now trouble and disaster had come upon them.

We must remember that God's ancient people were a Theocracy, and even after they had monarchs of their own, theocratic ideas were still dominant.

There was no distinction, as with us, between the Church and the Nation. It was one body, though it might be considered under different aspects, as either the religious or secular side happened to be most prominent. The writer of the Psalm is overwhelmed by the present condition of affairs, and turns to the only source of strength and safety—the Almighty King, the Shepherd of Israel that sitteth upon the Cherubim. He pours forth into His ear his earnest and solemn prayer. He reminds God of the past blessings He had been pleased to bestow, and how He had made this branch of the vine of His own planting so strong for Himself. He prays Him to raise up for its deliverance, the man of His right

hand, even the son of man whom He had made so strong for Himself to put his strength into the branch that it might bloom once more, and bear its old fruits; and we cannot doubt that this refers to the Messiah, at once the "strong son of God," and son of man, whose promised coming was to restore all things. And so, in the fullness of time it came to pass, though the restoration effected by Jesus Christ was wholly spiritual and the Jewish hopes of temporal prosperity were not, at that time, gratified. In the subsequent history of the people of God the same law has always existed.

As long as the Church has kept close to Jesus Christ, and has been governed by His precepts, possessed by His spirit, she has been strong and has prevailed, whenever she has for a time forgotten Him and let the spirit of the world enter in and control her affairs, she has been shorn of her strength and become feeble. When Christ and His Church have been closely knit together in the bonds of faith and love, *then* has the Church gone forth conquering and to conquer. Christ the strength of His Church must be a maxim, never to be forgotten for a single instant.

But we cannot, either, overlook the fact that it is often through human agencies that His strength is communicated to the Church, and that the power of Christ is manifested *mediately*, and not *directly*. The spirit of Christ, the strong one, is given to men who have made themselves ready to receive it, and they become the great leaders in all forward movements and in all aggressive work.

We can at once call up to mind, men like SS. Irenaeus, Cyprian, Athanasius and Augustine, in the olden time, Saints like Bishop Andrewes and Bishop Wilson, theologians like Hooker, Bishop Bull and Bishop Seabury in our own reformed church. What centers of power have such men as these ever been. How they have lifted the life of the Church to higher levels, and given it a progressive impulse beyond what it had before. Well may they be styled in prayer book phrase—"choice vessels of grace and lights of the world in their several generations."

Turning our eyes then from the general Church to this particular parish whose two hundredth Anniversary we are celebrating, I think we will find some marked instances of the law of growth I have spoken of. When the old church was built in 1703, the whole community of Burlington, outside the few adherents of the Church of England, was pretty much of one religious faith, and at that period the Friends were strongly antagonistic to the Church. When I look at the old building which as it stands represents several enlargements, and the new. When I consider the

wholly changed aspect of affairs, I cannot but think that this parochial branch, in God's good providence, has indeed been "made strong."

Without disparaging any one of the good and godly men who, as Rectors, have helped on the work, I think we may single out three, as notable if not pre-eminent in their service.

And first, let us take the founder of the parish, the Rev. John Talbot. It does not seem as though he came to this country as a missionary. He was chaplain of the ship Centurion in which Rev. Mr. Keith, sent by the Society for propagating the Gospel, came over. It would seem that as soon as he arrived, and saw the great needs of this country—inflamed by the love of souls, he (as Mr. Keith says) "freely and kindly offered himself to be the companion of his labours and journeys" in the very spirit of the companions of the Apostle Paul. That he must have been a man of unusual gifts and attractions, we also know from Mr. Keith's testimony. He writes in 1703—"He hath been very comfortable to me and serviceable throughout, and is usually so well beloved, that in *every place* where they want a minister, they have desired to have him." At a later period we see Mr. Talbot pleading in the most plain and earnest tones with the English authorities to give the scattered flock in America, a Bishop to watch over them, and if, as it is thought, he took episcopal orders from the non-juring party, it was only in hopes that he might in part supply the crying need.

We find him standing up boldly in self-defence against the cruel slanders of politicians in high places. He read in his Prayer Book then as now the order for daily Morning and Evening Prayer, and alone first of all in America began the daily service in St. Mary Church. All this betokens a very strong character—one possessed by a sense of duty to God and to His Church, and who had the courage of his convictions so as to exemplify them in his life.

Under such a leader, this parish was started right, and a right start in any enterprise, counts for a great deal.

The next of the men of strength I have singled out, was quite unlike the founder of the parish, but we must remember that there are different kinds of strength. The Rev. Dr. Charles Henry Wharton held by far the longest rectorship of St. Mary's and it is impossible but that the extended rule of this godly man, left a powerful impression upon the parish. He early showed great strength of character when, though trained in a Jesuit College, he had the courage and clear-sightedness to shake off the trammels of Romanism and to embrace a purer faith.

Of great learning—Latin being to him as familiar as English—and fine intellectual abilities, singled out for the distinguished honor of the Presidency of Columbia College, and named as the only other candidate for the first Episcopate of New Jersey when Bishop Croes was elected, often a delegate to the General Convention and President of the Standing Committee of the Diocese, he loved better than academical dignities, the quiet pastoral work among his beloved people. He speaks of “the devout attention in general paid to divine service, and to the rubrics of the Church,” which shows him a churchman of firm principle and attached to the order of the Church. He seems to have been a man of most amiable and winning temper, of gentle dignity, one to command respect and yet to unite men. His very appearance in his old age, as he approached the Church bowing and smiling to the parishioners he met, and blessing the children, was in itself a benediction. I think we must admit that his very long rectorship after the confusions of the Revolutionary War and the brief pastorates which followed seems to have been providentially ordered to build up the congregation, and make them strong for the further advance steps, which were in store for them.

The name of the last of the three, all would divine, if I did not mention him, Bp. George Washington Doane was a Napoleon among bishops, and in addition to his vast episcopal labors, immediately succeeding Dr. Wharton he held the rectorship of St. Mary's parish until his death.

Bishop Doane was brought up in his growth in the City of New York. He and my father and uncle were all boys together, and close friends.* I once saw him in 1846, but only with a boy vision, and it was a source of great regret to me in later years that when a student in the General Seminary, I had not come to Burlington to make a real acquaintance with a man my father so loved and honoured.

Bishop Doane began his Episcopate and Rectorship at a time of a great awakening in the church. Since 1816 Bishop Hobart, of New York, had been strenuously advocating evangelical truth and apostolic order, and his influence was wide and powerful. The Church in America, also about that time awakened to a sense of her missionary obligations. Bishop Kemper was sent forth as our first missionary bishop

and it was Bishop Doane who announced in a sermon before the General Convention, the grand principle “every baptized person a member of the Missionary Society.” In England, too, the learned writers of the Tracts for the times were studying the Prayer Book critically, examining foundations and searching into the testimony of antiquity, and the impulse from this revival was beginning to beat upon our shores. The old era of laxity and neglect, when even the Canticles were not chanted, and Lent not observed was passing swiftly away, never, let us hope to return.

Bishop Doane, with an intellect of the highest order, singularly receptive to the living spiritual impulses of the time, and eminently the great executive, the practical man of action, was keenly alive to all these stirrings in the ecclesiastical world. I came to the parish less than six years after his death when the traditions of him were still fresh. Death had softened old antagonisms. I conversed freely with his friends, and with those who had been opponents. I carefully read his addresses to his diocese, and the result was that his character constantly rose in my estimation, and I saw that his chief fault was, that his ideas were fifty years ahead of his time!

It was impossible for all men to have his prophetic vision, and see things with his eyes—hence opposition was inevitable. Then, he had a high ideal of the Episcopal office. He did not think his only duty was to confer the grace of orders, and to convey the gift of confirmation. He was the foremost missionary of his diocese—carrying the gospel in the church, to the dwellers among the hills, and to the villages among the sandy wastes, among the pines. He was a true *episcopos*—overseer, and ruled his diocese as a bishop should, not at his fancy but in accordance with the canons of the church—and like all able rulers, he incurred the hostility of those who did not like to be ruled. I record it here as my deliberate conviction that the church to-day has not yet risen to the level of the progressive ideas of this great bishop. It was impossible for a man gifted as he was with exceptional power as a preacher to leave a parish as he found it. The daily service was again begun at St. Mary's. The parish school re-established. The primitive *weekly* Eucharist, and the weekly offertory introduced.

This splendid new church was erected, nor must we overlook the fact of the founding of Burlington College, and of St. Mary's Hall, the first Church School for girls, which now has many counterparts.

These centers of religious life whose pupils all attended the parish church, and in Bishop Doane's time, were confirmed there, naturally acted and re-

* Rev. Dr. Samuel Roosevelt Johnson and Rev. William Tupper Johnson. Bishop W. C. Doane, in the Memoir of his father (p. 80), thus alludes to the latter: “The Rev. Dr. Johnson of Jamaica who was one of my father's first, last and truest friends—(the only man I ever heard call him by his Christian name) who stayed away in prosperity, but came to him ever in the days of trouble.”

acted upon the life of the parish. Bishop Doane in his fearlessness, and in his enthusiastic maintenance of the faith and order of the Church, and in his zeal for her welfare, in his parish, his diocese and everywhere, was a modern Athanasius whose memory should always be cherished, as among the very greatest of our bishops.

In the historical investigation we have pursued, I think we have found a clue to the kind of men needed to build up the church. We have long been accustomed to definitions of Churchmen by altitude and latitude, but none of these cover the whole ground. What this perturbed age of ours needs is what every age has needed, *strong* churchmen.

The strong churchman remembers that a belief in the Catholic Church is an article of both creeds. He believes that the branch of it to which he belongs is a continuous part of it, and the best representative now existing of its primitive purity. He is aware that man can no more make a church, than he can make a star. He believes the church therefore to be a divine society founded by our Lord and guided by His Spirit. He holds it to be the body and bride of Christ. He never makes use of the popular phrase—"this Church of ours," because he does not value it on that account, but because it is not ours but Christ's. Holding the fundamental truths, and great underlying principles of the Church with an unflinching grasp, he looks upon any practical methods for adapting these to the winning of souls—being of their own nature alterable—as fitting to be tried and used, if they do not contradict the word of God, or the long established principles of the Catholic Church—so he unites unchangeableness of principles, with flexibility in their application. He knows how to distinguish between articles of faith and pious opinions. His own faith being firmly grounded and settled, he loves to think of all baptized with water in the name of the Trinity as being as to their baptism individually members of the Catholic Church. Their after separation from its unity, and consequent forfeit of many of its inestimable blessings, fills him with a deep longing and profound regret.

The strong churchman does not look upon the church as half right and half wrong—a position which paralyzes zeal for her welfare. Believing every important truth of the Prayer Book to be drawn from the inspired words of God, he believes her entirely right in essentials.

What he is fain to lament for her people is worldliness, want of faith, want of zeal, and lack sometimes of spiritual wisdom in availing themselves of the opportunities opening before her.

The strong churchman is not troubled by the so-called higher criticism of the Scriptures, for his common sense has taught him that many of the most important and practical questions of daily life have to be decided by a balance of probabilities; and he sees that the difficulty of supposing that our blessed Lord, his inspired apostles and the witnesses of the Church (which Scripture calls "the pillar and ground of the truth") from their day to ours, have all been utterly wrong on so fundamental a point as the nature of the word of God, is *infinitely greater*, than to believe that a few self-sufficient modern scholars using grotesque methods, scarce ever applied to other ancient writings, have blundered.

Moreover, he remembers and applies our Lord's test—"by their fruits ye shall know them." Germany has been amusing herself with criticizing the Bible for many years, with the result that not one in ten of the educated class believes that simplest statement of Christianity contained in the Apostles' Creed.*

The strong churchman is not strong enough to innovate in the conduct of divine service. If he wants changes or improvements, he is content to wait, and seek them through the constituted authorities of the Church, and so he strictly follows the rubrics of the Prayer Book. Believing that it is a safe principle to hold that the collective wisdom of the Church is much more apt to be right than the private judgment of any individual, and gladly follows the laws the Church provides for his guidance. His faithful obedience causes the congregations he serves to reverence the teachings of the Church, and amid the fluctuations of individual tastes, which so disturb the devotions of many of our people in these lawless days, his people remain churchmen and churchwomen, with their tastes and fancies controlled by the sober teachings of the Prayer Book.

May it be that God will raise up men of this temper, who like the worthies of old time, will do the work this age so much needs! May it be that in this ancient parish of St. Mary's the Bible and the Prayer Book will ever be maintained in their integrity!

Perhaps it will not be so. Perhaps the Laodicean world spirit, which thinks if a man has any real convictions, he is prejudiced and intolerant will yet have greater triumphs. We are warned in the gospel of an arch-snare which will nearly deceive the Elect, that is the Church. Our Lord says mournfully—"The Son

* Prof. Wilbur Olin Atwater, of Wesleyan University, told the writer that on the occasion of two different visits to Germany, he made special enquiries as to the belief of the German people, and the answer was that of those who had passed through the Gymnasias—that is had had a High School education—not more than one in ten believed the Apostles' Creed.

of man when He cometh shall He find faith on the earth"—let me then say near the conclusion of a long life, to this congregation I loved so well, and through them to the whole Church I have tried to serve. O ye afflicted tossed with the tempests of these latter days, and not comforted, you may search long, and look far, but you will find no surer anchor for your faith than the Nicene Creed!

If things grow worse instead of better, let us not lose heart, for the Apostles of our Lord Jesus Christ have forewarned us of all these things—let us rather lift up our heads as knowing that our redemption draweth nigh, and that our King—the strong Son of God and Son of man is near at hand, to rescue His faithful followers and to restore all things.

Sermon on Christian Education.

By the Rev. John Fearnley, M. A., Rector of S. Mary's Hall.

"That our sons may grow up as the young plants and that our daughters may be as the polished corners of the temple." Psalm 144: 12.

(The following is a brief synopsis of Mr. Fearnley's sermon, which was preached without M.S.)

As you travel in Palestine on the road from Bethel to Samaria, you pass a small, round hill, separated by narrow valleys from the summits which surround it. On that spot three thousand years ago stood the Tabernacle, and there, in Shiloh, God's sanctuary, was nurtured a Hebrew youth, who was to be the pride of his mother's heart and the first of the goodly fellowship of the prophets. In some of the most fascinating and touching chapters of Holy Writ are described for us the innocent boyhood and spotless youth of Samuel—how he ministered to the Lord as a little child, girt with a linen ephod: how the divine voice came to him in the twilight, how he answered, "Speak, for thy servant heareth," and how all his life he listened to that divine voice and was obedient to that heavenly vision.

Far away, on the other side of Jordan, amid the purple hills of Moab, there was growing up, about the same time, a young girl, who, though of alien race, was destined to be the ancestress of Christ. Of the early surroundings and education of Ruth we know nothing, but she must have enjoyed exceptional advantages, for nothing can be more refined and womanly than the unselfish tenderness with which she clings to her husband's mother in the bitterness of bereavement. She leaves country, kindred, father's house and husband's memory to accompany this forlorn and companionless woman to her native land. When they come to Bethlehem, she provides for her

and works for her, comforts her in sorrow and cherishes her in affliction. What better picture has been drawn of a perfect woman? Her modesty, grace unobtrusiveness and unselfishness make her an example to all future generations.

It must have been with such ideals as Samuel and Ruth in his mind that David uttered the prayer "that our sons may grow up as the young plants and that our daughters may be as the polished corners of the temple." He has just spoken of the dangers that await a nation which allows its children to grow up without proper education. Strange children they become, whose mouth talketh of vanity and their right hand is a right hand of iniquity. Who is not familiar with the vapid, careless girl who has been to school and got nothing but a distaste for study, who has travelled and got nothing but a spirit of restlessness,—her literature the trashy novel, her history the daily chronicle of gossip, her conversation the bald and disjointed inanities of personal talk. What better description can be given of her than the Psalmist's brief sentence "her mouth talketh of vanity?"

Whose memory will not supply them with a sadder picture, darker because it represents a prostitution of nobler faculties,—some bright boy, the jewel of his mother's heart, who in early youth began to tread the downward path, idling away his time on the street corners, becoming dissolute and profligate and then dishonest, and finally seized by the iron hand of the law and condemned to the convict's stripes and the felon's cell. Not a father or mother among us but, remembering such cases as these, must repeat with a shudder, "Save me and deliver me from the hand of strange children, whose mouth talketh of vanity and their right hand is a right hand of iniquity."

All who have meditated on the art of governing mankind have seen that the fate of a nation depends on the education of the young, and David, in his old age, looking back on a long and successful reign, enumerates three great benefits which accrue to a nation's life when boys grow to vigorous manhood and girls live up to a high standard of refinement. Prosperity, freedom and happiness fall to the lot of a nation which trains its sons and daughters aright.

No country in the world is as prosperous as the United States. With the completion of the Pacific cable we shall enter on an era of national expansion which, while it tasks our resources, promises marvelous rewards. At home the great heart of the nation throbs with activity and energy. Go to our rivers—they are thronged with hurrying steamboats; stand in our forests—they reverberate with roaring trains.

What has been the cause of this prosperity and greatness? While there are many other factors to be

taken into consideration, it is in a large measure due to our splendid system of national education. When in England last summer a keen observer said to me "England's ruin will come from the lack of education of her working classes." Take that lesson to heart. Train up your children under the best teachers, with the use of the best methods; make them realize that they are to compete with the whole world, and that their country expects each one of them to do their part for the national welfare, and then shall the genius of America go forth conquering and to conquer, to replenish the world and to subdue it.

But education means more than material prosperity, it means national and personal freedom. What glorious achievements of freedom this nation has made!—freedom, a century ago, from the tyranny of an arbitrary monarch, freedom in the last generation from the blight and pestilence of slavery, freedom just beginning from the exactions of fostered monopoly and protected greed. No great revolution ever succeeded among a nation of uneducated men. Read the names of the signers of the Declaration of Independence. Had any country ever better scholars than Thomas Jefferson and Benjamin Franklin? Rude and unlettered as he was, what speech of modern time surpasses Lincoln's oration on the field of Gettysburg? These were the men who by well stored minds and highly trained intelligence were able to break the shackles of tyranny and lift the yoke from the neck of the slaves.

But there is a more grinding tyranny than that of despot or slave holder or monopolist; it is the tyranny of our own passions. There is an oppression heavier than that of unjust law or arbitrary taxation: it is the coercion of man's lower nature. We say that God's service is perfect freedom. The paradox is true. There is no freedom except obedience to law. And therefore freedom is impossible without that liberal education which schools us in obedience to the law of God and the laws of society. Mere book learning is but the husk of education; its core and essence is the training of the mind to self-reverence, self-knowledge, self-control.

The third result of education is happiness. Education increases and multiplies our capacities for enjoyment. It puts art about animalism and shows us that the pleasures of sense are poor compared with the delight of the mind in exploring new vistas in an illimitable universe. "I thank God for my education," said a great thinker of the last century. "It has been its own exceeding great reward. it has soothed my sorrows, it has multiplied and refined my enjoyments and given me the habit of wishing to discover the

good and the beautiful in everything that surrounds me."

Prosperity, freedom and happiness—these are the results of education. Our garners plenteous with all manner of store, no leading into captivity and no complaining in our streets. Happy are the people that are in such a case, says the Psalmist, yea, blessed are the people who have the Lord for their God.

Blessed are the people who have the Lord for their God. Education without godliness is worthless. There can be no prosperity without honesty, no freedom without self-restraint, no happiness without a good conscience. And honesty, self-restraint and conscience are meaningless unless they are based on belief in a God of right and truth. If honesty is simply the best policy, a man who is honest from that motive is little better than a rogue. If self-restraint reduces itself merely to a calculation of advantages and conscience to a consciousness of dissatisfaction, they will be swept away in the torrent of surging appetites and passions. What shall intellect avail apart from morality, duty, and God? A boy will turn his arithmetic into roguery and his literature into lust. A girl will turn her culture into cynicism and her fine arts into frivolity. "Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man."

Boys and girls of Burlington, present and past pupils of St. Mary's Hall and St. Mary's parish school, let me appeal to you on this memorable occasion, the bicentenary of the organization of your Church, to make the most of your opportunities of education. Make your intellectual development a means of moral and spiritual culture: so shall you be ready for all the work God has in store for you both here and hereafter, and so shall the prayer be fulfilled—"that our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple."

Sermon by the Right Rev. the Bishop of Albany, 9th Rector.

"We have heard with our ears, O God, our fathers have told us what Thou hast done in their time of old." Psalm 44: 1.

Uttered by the Psalmist in the time of deep depression and anxiety when Jerusalem was threatened by the Assyrian invader, and used by us frequently and familiarly in our Lenten litany, these words are at once a reminder and an appeal. Thank God in the prosperity and joy of this festival day we are not

called upon to use them as the utterance of penitence and sorrow. Yet they seem to me to have in them the very fittest expression of what is in all our hearts to-day, as we stand at the close of a period of time, long as men's memories go, and marking an antiquity that is unusual in our country. And surely as we look not backward only, but on to the future of hope and service, we may well take them as the groundwork of that hope and the guarantee of that service, praying, as the Psalmist did, "for Thy mercy's sake," or, as we phrase it in our litany, "for Thine honour, O Lord, arise, help us and deliver us;" because such an inheritance of memories and such a remembrance of names are not without their burden of tremendous responsibility upon us in these latter days. We are thinking of the noble works that God did in the days of our fathers, "in their time of old," and as the petition puts it in the litany, "in the old time before them." Standing as I do here, with a seventy years' heritage of memories of Burlington, the oldest living claimant I fancy of its citizenship, and standing in such close relation to one of the fathers, my own in the flesh as well as in the spiritual line of sonship, I set myself to speak of the two periods of God's noble workings here, whose story rang in my childish ears, and has lived in my manhood's memories, and has, more, perhaps, than any other influence, colored and shaped my life.

More than any other place in America, Burlington and this old parish church ought to be counted as the cradle of American episcopacy. John Talbot, consecrated by the non-juring Bishops in 1719, sixty-eight years before the consecration of the first Bishop of Pennsylvania, and sixty-five years before the consecration of the first Bishop of Connecticut, brought the office, which perhaps he never exercised, to America. But even before that the Venerable Society for the Propagation of the Gospel had fixed upon Burlington as a see city and bought the Bishop's house here, proposing in that day of feeble foresight and small anticipations to have "two Bishops, one at Burlington and one at Williamsburgh, Virginia, for the continent of America, and two for all the islands, one at Barbadoes and one in Jamaica." The place and the house waited for more than a century for the fulfillment of the Society's plans and the realization of Mr. Talbot's prayers. I find in a note of my father's to the sermon which he preached in 1834 at the consecration of the old church here after its third enlargement, this memorandum, dated "St. Mary's Parsonage, Christmas Eve, 1834," "Let it be recorded as a consideration of additional interest that the writer is in the enjoyment as rector of St. Mary's Church, of a residence provided for him, as to the

site, 126 years ago by the generosity of a Bishop of Gloucester, through the friendly interest of a Bishop of London." Consciously or unconsciously, I have always thought that my father's decision to make Burlington his see city was influenced by the magnetic power of this old purpose. He had come here only for a temporary residence, and while here had accepted an offer from the rector and vestry of Trinity Church, Newark, to make that city his home, but Dr. Wharton's death, and what he speaks of as "the peculiar circumstances of the parish of St. Mary," decided him first to take charge for six months, and then to become the rector of the parish in 1833. And more and more as the years went on, by degrees, in everything but name, St. Mary's became the first cathedral church in America.

Taking the periods of time in two divisions, from 1702 to 1833, and from 1833 to 1859, God surely wrought many wondrous works here by the hands of His appointed ministers. "Latus Deo apud Americanos." Mr. Talbot wrote as the heading of a page in the parish register of what was then called St. Anne's at Burlington. His ministry was that of a true missionary to the adjoining towns; and his eager desire for the establishment of the Church in its fulness in America had much to do with the sending of missionaries by the Venerable Society. Served by very faithful men, the records of this parish filled no small space in the annals of S. P. G. for the early part of the 18th century, until the organization of the Church in America. The longest rectorships were John Talbot's, Colin Campbell's, Dr. Wharton's and my father's. I cannot put in any words of mine the story of these noble works as well as my father told them in his consecration sermon in 1834, going back to the beginning of Mr. Talbot's service in the first St. Mary's Church and running down "the six score and ten tongueless years," as he called them, to his own day.

"Run back in fancy to the second year of the last century. See the little band of faithful followers of Christ, consulting and contriving, day after day, night after night, how they shall rear a temple for the worship of their God and Saviour, in the way their understanding has adopted, and their hearts approve. See them with difficulty, and at great hazard, and with great self-sacrifice, compass the erection of a plain and humble edifice of thirty-five feet in breadth, by, perhaps, forty feet in length. Hear them commended by the historian for their labours, for their zeal and vigour in accomplishing, in fifteen months, a work of smaller moment than our eyes have seen effected in less than as many weeks. Behold them on the joyous festival of Whitsun-day,

assembled in their simple house of prayer, and pouring out, from hearts that overflowed with gratitude and joy, the exulting strains which still, taught by the Church, that holy season puts in all our mouths,—"Great is the Lord and highly to be praised; in the city of our God, even upon His holy hill. The hill of Sion is a fair place, and the joy of the whole earth; upon the north side lieth the city of the great King. God is well known in her palaces for a sure refuge.

Like as we have heard, so have we seen, in the city of the Lord of Hosts, in the city of our God; God upholdeth the same forever. . . . Walk about Sion, and go round about her, and tell the towers thereof. Mark well her bulwarks, set up her houses, that ye may tell them that come after. For this God is our God forever; he shall be our guide unto death." Follow their self-denying and laborious missionary, "on the verge of sixty and greatly weakened by an inflammatory fever," toiling his weary way from Burlington to Bristol, and from Bristol to Mount Holly, to tend and feed his Master's scattered sheep. Run down the lapse of years, and see the humble fold extending westward, and then eastward, and enlarged with all economy and skill, that it may meet the wants of anxious souls, and shelter from the howling storm the Saviour's flock. Rehearse the names of noble benefactors, who, in a far off land, gave freely of their gold, to nurse and cherish this remote and feeble congregation of God's people,—the Lady Catharine Bovey, the generous Thomas Leicester, the Bishops Frampton of Gloucester, and Compton, of London, and her Royal Majesty, Queen Anne,—so that we may literally use the prophecy of Scripture, that a Queen has been its nursing mother. Observe the memorable fact that, of this eventful series of one hundred and thirty years, three pastors filled the space of ninety; the last of whom (Dr. Wharton), that humble, holy man, whose mortal part reposes just below this pulpit, over whose new tomb the tears of a whole sorrowing people were so lately shed, went in and out among you, day by day, through seven and thirty winters,—fulfilling thus God's promise to His own loved Sion, "I will deck her priests with health and her saints shall rejoice and sing."

Then came the years of my father's ministry here, faithful and fruitful, as a few of you can bear witness within your living memories, as the material monuments of his twenty-seven years of service testify, as the touching eloquence, of his grave, still kept and tended with unforgetting love, attests. What I wrote forty years ago and more, of his relation to the parish stands as my own recollection in briefest

and baldest statement of the work of his ministry in Burlington.

"Of external marks there are very many. The old church was twice enlarged. And the new S. Mary's, than which there is no nobler building in America, lays the long shadow of its beautiful spire, in loving embrace, upon his grave. The number of communicants from 35 has grown to 300. The baptisms in the 26 years have numbered 991; the confirmations, 1116, and the contributions, not including the amount for Church building, have been \$36,000. And this in a small country town, which, but for him, would be unknown to the Church and to the world. It was the result of very constant labour, in every line of work. His care of the Sunday School was personal for most of his Rectorship. His visits were as constant as they could be, until, in the last few years, some aid was given him; to the sick, or suffering, or sorrowing, always most prompt, and full of the most real sympathy. His public teachings were faithful, fresh, earnest, incessant, twice every Sunday, with the rarest exceptions when he was at home. His preparation and seeking, of candidates for confirmation, was most faithful and thorough, and his personal relations to his flock were intimate and close. In all points, far more than the clergy of his time of training, far more than most of any time, he fed the portion of the flock of Christ committed unto him with food convenient, and with watchful, anxious care."

Looking at the line of his work and reading the tone of his teachings in the experience and conditions of this present day, they seem natural and familiar enough, but we may not forget that he was the pioneer in America of things that are the habit now. He really cleared the path, through the overgrown brushwood of neglectful centuries, which led to the opening up of the glory and beauty of the Church in her primitive dignity, as woodmen develop by their clearings the great cathedral vaultings of the forest primeval. He really, as Isaac did, "digged again the wells of water, which had been digged in the days of the fathers," which "the Philistines" of Puritanism and Erastianism had stopped, and "called them by their own names," and found "the springing waters" of the restored Eucharist and the resumed matins and evensong, and the holy days observed and the Christian year revived. He re-created the old Catholic thought of Christian education. He brought the baseness of the mere commercial interchange of money to pay for religious services, up to the religious service of the offertory. I think, of all the marked personality of my father's ministry here, nothing remains more strongly in my

memory than his monthly catechizings of the children and his afternoon preachings, when, like the Master on the way to Emmaus, "he opened the Scriptures," until even the "fools and slow of heart" came to an intelligent appreciation of them. Nor may I fail to note among the noble works of my father's days of old the building of this church. It marked a period in the ecclesiastical architecture of America. There is no building of its time that can compare with it in its architectural grace and fitness. Since then greater and finer and costlier churches have been built, but S. Mary's, claiming high place among the most beautiful of them all, has the high honour after old Trinity, New York, of leadership in the best church architecture of the land.

Brethren and friends, as my eyes look out to-day on this familiar place, consecrated to me by the tenderest memories and the most sacred experiences of my life, as I recall my catechizings, my confirmation and my ordinations in the old church, as I remember my father in the innumerable associations of my life with him in the two homes, of the old parsonage and Riverside, in the College, with all its marked and unique characteristics of academic observances, in S. Mary's Hall, "mother and mistress" of the Christian schools for women in America, in my service under him and with him, and after him, as deacon and priest, in the old and in the new S. Mary's, and in the dear St. Barnabas Chapel, as it then was, I feel as one of those who tell you of the noble works which God wrought here of old; and as we turn these memories into words of prayer, surely they utter themselves in the petition which closes the Psalm and makes the response in the litany, "Arise and help us and deliver us, for Thy mercy's sake and Thine honour."

There lie before you the duties and responsibilities of living up to and carrying on all that has come out of the noble works of those who went before you. By a happy coincidence there have come back to you, to fill the places where my father worked and I,* four of my own sons in the faith, honoured and beloved, none more than the Rector who is your able, head to-day. I am glad to own the touch that ties me in this way not to the past only, but to the future of this parish, so rich in its honourable records of clergy and laymen, and standing so conspicuous among the venerable congregations of the American Church. That it may still hold for us its place as a stronghold for the maintenance of "the

faith once delivered to the saints;" that it may still, and for all time, fulfil the purpose of its founding and the character impressed upon it by the fathers of old, with its continuous services of prayer and praise, with its frequent and reverent Eucharists, with its constant observance of the rich cycle of worship and commemoration in the Christian year, with its faithful discharge of the high privilege of pastoral service and work, with its clear and courageous maintenance of the truth, as the Scriptures contain it and the creeds define and defend it,—for these we pray God to arise and help us. For we are fallen in more ways than one on perilous times. There are uncertain sounds from the pulpits, and uncertain questionings from the pews of many of the churches in our time. And in the temptation of restlessness and the pursuit of popularity, there are dangers, to which we may not shut our eyes, of a weakened hold upon the great verities of the Christian faith, and of a lax maintenance of the great principles of Christian worship and order. Somehow it seems to me that the very oldness of the Church in Burlington, the very memory of the noble works wrought out here, your very inheritance as children from the fathers of old, have power in them to hold you to the preaching of the pure Gospel, as it manifests Jesus Christ; and the illustration of the Book of Common Prayer, as it deals with the training of children, with the sacredness of marriage and the family and the home, with the deepest and noblest possibilities of pastoral work, with the ministry of reconciliation to the penitent and of consolation to the afflicted, with the upholding of the true catholicity of the Church in its Offices, in its neglected and incomparable Catechism, in its steadfast following through the table of feasts and fasts, of the life of our Lord and his saints, and in its faithfulness, like the wise householder, bringing out treasures new and old, in the order of the appointed Psalter, and in the use of the authorized Lectionary. I am not unmindful of the power of the currents of thought and teaching which are stirring in the world to-day, some of them strong tides of cleansing and refreshing power, some of them "raging waves of the sea foaming out their own shame." Old as I am, I am not old enough to forget that there must be certain adaptations of method, in dealing with new phases of life as the centuries go on; but I am very clear in my conviction that the inheritance of belief and worship, which we have received from our fathers, is our trust to hand on unimpaired and unmarred to our children's children. The borrowing of novelties in worship to tarnish with the tinsel of their modernness the "beautiful garment of praise" in our Liturgy, and the bringing into the

*I cannot fail to note another tie, in the interchange of the Episcopates, since Albany to whom New Jersey gave its first Bishop gave to New Jersey my beloved and honoured brother who fills the Bishop's throne to-day,

pure simplicity of the Gospel, fads and fashions of questioning and doubt and denial, or the passing language of social and political experiments and theories, are things from which, for His mercy's sake and for His honour, we pray God to deliver His church to-day. Whatever may come to be thought out or inquired into in the quietness of study, the preacher has no right to bring the crude incompleteness of critical destructiveness into his proclamation of God's eternal truth. No physician would propose to practice vivisection or to conduct a post mortem examination in the presence of his patient, with a view to relieving him from pain and disease; and no teacher of the Bible is justified in mutilating the Scriptures, under the pretense of leading his people into a knowledge of the truth. And it is as true that whatever personal preferences and opinions may be allowed to affect and influence the private devotions of the priest, he is bound in conscience to conform in public worship, strictly and literally, to the order of the Book of Common Prayer.

There are not many left among us now, but there are some, who remember the revival which stirred the Church out of a lethargy of neglected privileges, into the assertion of her true catholicity and the exercise of her inherent prerogatives. It was truly an advance movement, all along the line, of restoration, in teaching, in worship and in practice. And in the very forefront of the movement, this old parish, under its rector, had its conspicuous place. It was among the noble works which God wrought in my father's time of old, like the great rising of a tide, which swept the waves of spiritual refreshment along the whole coastline of the Church. But there was then in the minds and mouths of the leaders on both sides of the Atlantic the word that said, not without God's voice in it, "hitherto shalt thou come and no further." There was a recognized limit of primitive teaching, beyond which neither in doctrine nor in practice was there attempt or desire to go. It seems to me a false argument which excuses to-day what is called the advance movement of our time, by a reference to the stand which the fathers took in their time of old. Only on the principle of the movement of a crab, which goes always backwards, can it be counted an advance, to go behind the English Reformation movement in restoring the disused nomenclatures of Rome; in disproportionate dwelling upon outside things, mediaeval at least where they are not more modern; and in perpetually trying to see how close it is possible to walk upon the edge of debatable ground, without overstepping the limit, by an easy-going tolerance, and a continuous justification in argument, of the very things which the fathers of the Reformation

rejected and the fathers of the Catholic revival repudiated and refused. Hearing with our ears and seeing with our eyes the noble works that God wrought here and elsewhere in the old time, we have need I think to pray God to "arise, help us and deliver us" from an unfaithfulness which would deprave and destroy the heritage which has come down to us from them. The twin charters of that heritage are the Holy Scriptures and the book of Common Prayer.

And I stand here to plead for honesty and faithfulness in the reverent exposition of the Holy Scriptures, and in a real and sincere obedience to the spirit and the letter of the Book of Common Prayer. The critical spirit of our modern day is to be reckoned with and recognized. Its value depends absolutely upon two things, the purpose of the critic and the finality of the criticism. When a well furnished student is searching for the truth, he will be sure to find it, and when the findings have been sifted and certified with patient care and conscientious testimony, the results, by every evidence on record in the past, will not darken the revelation with doubts and contradictions, but will brighten it with an illumination of richer fullness of meaning and clearer presentation of truth. Standing on the unquestioned position of the absolute and attested authority of the Bible,—as its canon was kept by the Jewish Church, acknowledged by our Lord in His earthly ministry, completed by the gradual addition of the books of the New Testament, and handed down to us by the Church as its "witness and keeper,"—the preacher of the everlasting Gospel, after the most searching examination of its records, with the one aim and object of finding in its pages Him of whom "Moses in the Law, and the Prophets did write," will best discharge his high and holy function by the positive, constructive, spiritual presentation of its eternal verities; remembering that from the beginning to the end the object of the revelation is to reveal Jesus Christ as the light and the life, the way and the truth, the eternal Son, the incarnate God, the Saviour of the world. The cry of the human race is to-day the old cry of the Greeks in the Master's time, "Sir, we would see Jesus." And it is our high privilege, as stewards of the mysteries of the truth to lead them, as Philip did, to Him, glorified by the voice of God which speaks of Him in the Scriptures of either Testament. This is the inherited tradition of this pulpit, and the loyal discharge of the responsibility of the preacher.

And I stand here also to plead by all "the prophecies that have gone before" on this venerable church and parish, for the same reverence and honesty in

dealing with the Book of Common Prayer. I suppose it is considered a sort of "higher criticism" in its application to the study of that book, not so much to look after the drift and object of its offices and rubrics, as to discover, by what seem to me subtle and sinuous and insidious ways, some drift and meaning foreign absolutely to its tone. I cannot but think that we are threatened with a loss of the very purpose of a liturgy, by the vagaries of innumerable private interpretations and interpolations, which destroy the uniformity of worship in the Church to-day. And just as I would have men hark back to the old reverence and respect for the volume of the Holy Scriptures, using all modern lights that may be thrown upon it, not to destroy but to develop its meaning, so I would have the Book of Common Prayer dealt with, in its use and in its exposition: not to find in it something which may contradict the roundness and soundness of its catholic teaching, but to use it as "the form of sound words," into which, as St. Paul puts it, we are delivered, as molten metal into a mould, to be shaped by it in our belief and in our life, and not to twist it into new shapes, to suit that most eclectic spirit, which is the essential feature of the heretic, and set forth either passing and popular notions, or personal and private prejudices, at the beck and will of pure individuality. You will bear with me, brethren and friends, when I say this, because I believe it to be the constant and harmonious testimony, borne by the record of this old parish, to the duty of stewards, who wish to be "counted faithful," of the mysteries of truth and the mysteries of grace, of which, not for two hundred years, but for all the centuries of Christianity with the accumulated power and the accumulated responsibility of this venerable antiquity, we have been "put in trust by God."

As when the angel went down into the pool of the sheep market at Jerusalem and troubled the waters, so the stirring of these memories comes in, somewhat, to help and heal the infirmity of years. And I am here with a feeling of almost renewed youth, in the place of my holiest vows, of my first and freshest service, to offer you with the spirit of my first love the riper counsels of my advanced years. There is no inch of ground in this old city that has not some association with the earlier years of my life. And the old faces come back; and the old names (still left here now); and the old streets and lanes ring to the tread of my own feet and to the footfalls of those who walked them with me once; and the old home brings back to me the joy of my children's birth, and of my father's joy in them; and the old Church rings again with the sonorous voices of my

two Bishops here, while in the churchyard's "holy precincts lie ashes that make them holier." And so, for this blessed bit of our earthly Jerusalem I pray, "Peace be within thy walls and plenteousness within thy palaces."

Sermon by the Rev. George McClellan Fiske, D.D.

"Whose faith follow." *Hebrews xiii: 7.*

It falls to my lot to say some of the last words in your great parish birthday festival. This is no easy task, after so much has been already said and said so well. Nor is it easy, first or last, out of the very multitude of thoughts arising at such a time, to select the few and the fittest to be expressed. No one now living will ever see a like occasion. More than 100 years must pass before those shall be *born*, who *may* celebrate the 400th anniversary of S. Mary's Parish in A. D. 2103. By that time—yes, before that time—the end of the world may have come. But, if not, what shall be the reflections of the people, who shall then stand looking back to 1903—as we stand, looking back to 1703?

The narrative of the past 200 years has been sufficiently told. I need not now retrace it. Beginnings, growth, maturity, struggles and triumphs, sorrows and joys, have been recalled. Heroes, Confessors, Martyrs, Bishops, Priests, Faithful People, men and women, have marched in review before you, a Blessed Company, a Cloud of Witnesses, whose Faith we are summoned to follow, "considering the end of their conversation: Jesus Christ, the same, yesterday, and to-day, and for ever."

I find here my subject: **THE LEADERSHIP OF THE PAST AND THE FOLLOWING OF FAITH.**

We go back to the Past, to our S. Mary's Past, in all loving reverence and honour. But not to gaze upon it as we look upon the Face of the dead. Sometimes, to some, the Past is dead, and we say "Let the dead Past bury its dead." But never so the Christian Past. The Christian Past is no embalmed and buried corpse. Faith makes the Past alive and ever living. Do you notice how it is said, "Whose Faith *follow*," imitate, as if it were *not* behind you, but in front of you, in advance of you, going ahead, leading the way. The Past becomes a Leader. How wonderful! The Christian Past creates the Future. The Future is simply the Following of Faith. This will not satisfy all. There are those, who prefer to regard the Future as an experiment, or a speculation. They imagine that the more uncertain it is, the more glorious it is bound to be. We cannot, of course, foresee or foretell the things, which shall be hereafter. Our

own personal future is unknown to us. "Now we see through a glass, darkly." "It doth not yet appear what we shall be." The Faith of Christ does not claim to tell us *all* that we would know. If it did, it would not be a Faith. It does give us a Hope of Glory, and instructs us how to realize that Hope. It reveals to us the Person of the Risen Lord, and says, "we shall be like Him." The Christian faces the Future with the light of Faith. In whatever degree he may be destined to be an explorer and discoverer of truth, or inventor of fact, and theory; whatever of adventure may enter into his career as thinker, prophet, interpreter of his time, he goes forward with a distinct measure of certainty. He holds, he has, a *certain* Faith—and we mean by that, a Faith that is certain. He is a follower—a follower of the Faith that was in those, who lived this life and who believed, before he came into it. There is an element of humility in this picture. It does not minister altogether to individual pride. The natural man likes to lead. He would originate. He would understand his own way. But the Christian method is to *follow*. The Christian must not be too deeply concerned about leading. Christ says "Follow," and the way, in which that command of the Divine Master is fulfilled in the long run, is to maintain the following, which has been unbroken since the days of Christ on earth. "Following" becomes a tradition. The Faith was once for *all* delivered. Many quote that text without stopping to reflect Who delivered it. The answer is simple. Christ Himself *once for all*, delivered that Faith to the Saints. And in that Faith and the practice it involves He has been leading, and His disciples have been following, unto this day. We can see this illustrated by the circumstances of our text. In the days, when the Epistle to the Hebrews was written, the tradition of following Christ, in the holding of a Faith delivered, received, and in turn again delivered and handed on, was already established. The author of that Epistle, be he S. Paul, or another, says, "Remember them which have the rule over you, who have spoken unto you the Word of God; whose Faith follow, considering the end of their conversation: 'Jesus Christ, the same yesterday, and to-day, and forever.'" Here was in those very early days, when the years of Christianity as yet were few, when it was a new thing in the world—here was already, the Christian Past, brief as it was, creating, controlling, and shaping the Future. "Them which have the rule over you." They were as all admit, their former pastors—"the Guides"—as it might be rendered, and as the margin reads. Our Blessed Lord provided

for keeping the Faith whole and undefiled, in other words, for keeping *Himself*, fresh and distinct before the minds and hearts of men. He provided the witness of the Church to do that. If you trace the course of the Church all along, you must perceive a sustained anxiety to retain and transmit an account of Christ, which should never vary. The Church has always been jealous of any attempt to alter this account of Him. Therefore she must be strict and careful how He is described and spoken of. If men are to follow Him, they must be able to recognize Him. The question is—How shall they know Him? So, the account of Christ, which we call the Faith took on, of necessity a rigidity of statement. It was all-important that no word, phrase, syllable or letter should be employed, which might convey a wrong impression of His majesty, or impair His honour as Almighty God. The Church was made to be just this vigilant, accurate, truthful, keenly-scrutinizing witness as to Christ's Person, so that His identity as an object of worship and service might remain inviolate, and never be obscured, confused, or lost. Nicæa, Constantinople, Ephesus, Chalcedon, all parts of the Catholic Church have passed along their answers to the question, which the Lord Himself submitted, "What think ye of Christ?" And this answer, we otherwise call, "The Faith." There is no continuous, collective following of Christ except that, which has attended this witness of the Faith. Only as men have lived in the Faith, as followers, have they overlived and outlived Death and become leaders. How brilliantly has this been illustrated on this holy ground! The work wrought here, which has made Burlington a centre of charm, of interest, and of sanctity, has been founded on the following of Faith! The "Guides," the Leaders, who, unto this day, are leaders, whose Faith we are bidden to follow—Talbot, and Doane, and the others, were no individualists. Their works do follow them, they are leaders still, because they followed the immemorial Faith. This gave their teaching and their deeds strength and proportion and durability. They planted themselves squarely on the ancient witness of the Church to Christ. They came here as followers, their eyes and hearts full of that sublime Figure, which they had been taught to take knowledge of as the Incarnate Son of God, Who had received the uttermost parts of the earth for His possession. They looked up, and saw ever before them the Risen Lord, invested by the merits of His Sufferings and Death, with all power in Heaven and in Earth, issuing His commands to go and make disciples—to baptize and to teach. They followed in the track the fathers trod, to impart to all men to whom they came, Sacramental

Grace, and to train them in obedience to the precepts of our Lord.

They had, therefore, a definite message, and a definite duty. They were, of necessity, missionaries. If they had been exploiting themselves; if they had come preaching another Gospel than the old one of the Cross, which, at the same time, is the Gospel of "newness of life" because it is the Gospel of Jesus and the Resurrection, if they had come proclaiming new ideas, they might have had a following for awhile, but they would have had no following *now*. They never would have been missionaries in the Christian sense. The Christian missionary does more than raise a sensation for the time being. As it has been said, "the office of the missionary is to extend the frontier of the Church or recover her lost possessions." He effects a permanent change. He plants, he sows, he waters, for a harvest, which, afar in the Future, other hands may reap. He does this, because he follows the Faith, which alone preserves among men a sense of the identity of the Author of the Faith, that He is the Same yesterday, and to-day, and forever. One of the peculiar glories of this venerable parish, and which gives it the air and spirit of immortal youth is its *missionary* character. It was conceived and born in that passionate desire for the extension of the Church, which was kindled in the Church herself by Christ the Lord. That flame burned in the Church of England in days, that, from some points of view, seem days of apathy and languor. There rose out of that flame, the "Society for Propagating the Gospel in Foreign Parts." That missionary movement shrank not from espousing in name and fact, that idea, which is most repugnant to the selfish mind, the idea of "*Foreign Missions*." Then came Keith and Talbot—Keith from his books, and Talbot from his comfortable living and dignified Rectorship. Faring along the Atlantic coast, they planted among other missions, a mission here—in "*Foreign Parts*." "How is it br-thren?"

Is it ever so, that here, in S. Mary's Parish, when the missionary obligations and responsibilities of the Kingdom of God are laid before you, there is some one—man or woman—as there is in almost every parish—to say, "I don't believe in *Foreign Missions*." Such unbelief would be strangely out of place here, and if such a doubter should perchance be brought to light, he would be shamed and silenced straightway by the fact that S. Mary's Parish began life as a *Foreign Mission*. God chooses places—so the Bible shows us—as truly as He chooses persons. There was something about this neighborhood which told the mission priests, that here was the proper site for a missionary centre. Burlington is a kind of American, Western, Glastonbury. As S. Joseph

of Arimathaea halted and thrust his staff into the earth, so here the missionaries of the Faith in later days, stayed their steps, and set up the Altar of the Most High God. They felt that a Bishop ought to be here to evangelize the region. They were not mistaken in their forecast. In due time he came, greatest of bishops, truest, most ardent of missionaries, with eagle eye, intense heart, and mind like the lightning. He charged the American Church with the sense of missionary vocation, and opened her eyes to the missionary vision. The father of the missionary organization of the American Catholic Church was the Second Bishop of New Jersey. This Parish has followed his faith. Priests, who came after, have, one and all, fostered the missionary spirit, and cultivated the missionary energies of those, who worship here. For example, only the other day, I read of Dr. Eugene Augustus Hoffman, that he made Grace Church, Brooklyn, the greatest missionary parish in the land. Such has always been the spirit of the pastors of this parish, and such may it ever be.

Another distinguishing quality of this parish has been its loyalty to the Catholic standards of Faith and Worship. The power and fulness of the Sacramental and Devotional System of the Church have been made known to and impressed upon this people. The Prayer Book in its significance has been taught and applied. It has been accepted as a rule of personal and parochial life. It is a living formula, not a mere antiquity. It is a "use." The Church has been felt, not only as a believing body, but as a worshipping and praying body, and so, of course, a working body. The Holy Eucharist as the Supreme Act of Worship, constantly setting forth the Merits of Christ's Sacrifice, and expressive of His Celestial Intercession, the Daily Offices of the Psalms, and the other plighted blessings of the Church's fair and ordered rites have been shown forth here, until the Church has stood out, manifested as a teaching, speaking, and living body in the midst of human life in this town. The Church has been given its own proper place of transcendent dignity, with free course to be seen and heard. Besides these things, the Church in Burlington has been pervaded by the force and laws of beauty. It was a rightful instinct, which in lofty perception of what was due to Almighty God, reared this noble sanctuary, wherein, every whit doth speak of His Glory. What men look upon habitually has a great deal to do with what they think, what they do, and what they are. Who can begin to estimate how this splendid Church has ministered to the better nature, to the higher instincts of reverence, to sacred emotions, to desire and efforts to rise with Christ. S. Mary's Church has stood here now for almost 50 years, proclaiming not

only by its voices, but by its very silence, that God is First, and that all men's goods are *nothing* compared with Him. The alabaster box has been poured out here to glorify the Saviour, and the perfume has filled these courts. It was the wisdom of one wise in the Holy Ghost to have built here such a Church as this in troublous times. The grandeur and beauty of this edifice have been an influence, a lesson, and an inspiration to all, who have come and gone beneath its blessed shadow. This building, with its embellishments and surroundings, its seed-plot of the Resurrection, has been, and will be always a teacher never failing to arouse a hallowed enthusiasm, admiration and pathos, and to stimulate Love, Hope, and Faith.

We are being led then by those, who in Faith taught and wrought in what we call the Parish of S. Mary. We are not saying a farewell to our friends and predecessors, as if we left them behind. We are *following* them as gone before—

"O, ye Dead, whose faces and voices our hearts are breaking to see, to hear—
Should the mist be lifted that lies between us, would our eyes, enraptured, behold you near?
Ye who in other days beside us kept the feast that we keep to-day,
How is it with you now, Beloved; how have ye fared since ye went away?
We have sung the same sweet alleluias; we have laid our flowers on mounds old and new;
We have knelt for the Holy Eucharist; and all with a tear and a prayer for you."

I know the flood of recollection which overflows so many—perhaps I ought to say, *all* hearts to-day. As the middle-aged and the elder ones look over this Church, each one sees a different congregation. Each one sees the loved and familiar forms, and hears the voices, of his own. And when, as members one of another, we merge these individual retrospects in one, these Churches, the old and the new, are crowded, Sanctuary, Choir, Nave, and Transepts, and the Churchyard, too, with a vast throng of those, who for two centuries, have here, as a congregation, bent the knee, and said the Creed, and called upon the Name of the Lord. Though they be absent in the flesh, yet are they with us in the spirit, joying and beholding our order and the steadfastness of our Faith in Christ. Our following of their faith is a spring of rejoicing to them. Shall we not strive to be conscious and worthy of their presence and of their leadership?

"In our day of thanksgiving one psalm let us offer,
For the Saints who before us have found their reward;
When the cords of our love broke asunder, we sorrowed,
But now we rejoice that they rest in the Lord.

In the morning of life, and at noon, and at even,
He called them away from our worship below;
But not till His Love, at the Font and the Altar,
Had girt them with grace for the way they should go.

These stones that have echoed their praises are holy,
And dear is the ground where their feet have once trod;
Yet here they confessed they were strangers and pilgrims,
And still they were seeking the City of God.
Sing praise then, for all who have sought and here found Him,
Whose journey is ended, whose perils are past;
They believed in the Light; and the Glory is round them,
Where the clouds of earth's sorrows are lifted at last."

When people are ashamed of, or despise, their Past, they ignore it. When they are proud of it, they are tempted to deal with it in one or both of two illicit ways. They may lament it, saying "the former days were better than these," enquiring not wisely concerning this, or they may begin and end with idle boasting. The Past of S. Mary's is one to be proud of. Beware therefore, lest it be misused by the double sloth of boast and of lament. Our true relation to the Past stands, as I have suggested, in the Communion of Saints, and in the Following of Faith. There is a legitimate sense, in which we must forget those things, which are behind. The "dead hand," the disposition to rest supinely upon the achievement of those gone before, the weak-minded, constant looking backward only to be become encrusted and stationary, are fatal to well-doing, well-being, and personal duty. Our work lies in the present. We are to be followers of Faith, not followers of particular persons—whether Paul, Apollos, or Cephas. We must earnestly consider the conditions of our day. Faith's following is a progress, and is the only *real* progress. "Up and be doing, Sons of God, arise!" Reach forth unto those things, which are before. There is everything, near and far, to stir to action.

More than sixty years ago, Frederick William Faber, then an Anglican Churchman, and speaking at his best, said some very startling and prophetic words about a Future nearer than he knew or thought. He spoke of a time when there shall be "an emotion in Christendom," and when the scattered fragments of a divided Christianity shall think of trying to piece themselves together. That time has come. We are entered upon it. There is an "emotion in Christendom." That was a happy descriptive phrase. "Christian Unity," perhaps is hardly more than that at present—an *emotion*—hysterical, perhaps,

spasmodic, an "iridescent dream" some say. But it is at least an emotion—a *strong* emotion—and it agitates the frame of Christendom. And out of the emotion, deep, searching, and mighty, comes the fact: after the wind, the fire, the earthquake, comes the "still, small, voice" of God, to calm and unify.

A divided Christendom is locally exemplified sadly enough, in Burlington. May we not dare to feel that the Church, as the Lord has graciously presented her here is to be for Burlington the channel and the expression of that "emotion in Christendom," which is the presage of healing and reunion. The Church life here has been marvelously preserved at unity in itself. Outwardly it is pre-eminently attractive and commanding in this community. Do I mistake the feeling among Burlington's inhabitants, when I venture to think, that the people generally, of all Christian names, feel a certain pride and sense of possession in S. Mary's Church? When Bishop Doane was living here, I am sure, that Burlington people, whether of our communion or not, looked upon him, as in later years Boston people looked on Bishop Brooks, and thought and spoke of him as "*our* Bishop." Let us hope that such a feeling will abide here and continually increase. Let us hope that S. Mary's Church may more and more be felt to be enthroned here as a tender and queenly mother, beaming with peace and love, and reaching out her arms to welcome back the lost and the estranged.

Without compromise, without sacrifice of principle, without concealment of her great trusteeship of Ministry and Faith, and Sacraments, I believe, that S. Mary's Parish is in a position to present herself to all, who profess and call themselves Christians, as a Centre of Unity, for the dispersed, which few parishes occupy.

This parish opens the new century of our Lord's years, with superior strength and range of reach. Rich in her inheritance, she stands with a new Burlington at her feet. The quiet town, of intellectual pursuits, the tranquil secluded home of a few cultured, refined and leisure people has passed away. New blood is coming in. New names are heard. New activities are set up. But the Church is the same; only more beautiful for situation, more beautiful in worship, grown more beautiful with Time. The accumulations, and experiences, and acquirements of 200 years gone, are all for this new Burlington. The Church is here, in her strength, and glory, and beauty, to meet and greet the new day. It is the Divine property of the Catholic Church—that She is superior to all changes in secular and temporal things. She is always ready and always able to absorb, to assimilate, to mould, and transform whatever material she encounters. Every stream of civilization

that swells the current of the River of Time towards the Ocean of Eternity, is tributary to the Church of God. It has always been so. Into the narrow life of the old Jewish Church came the forces of the Gentiles. Out of the confusion of the Roman Empire, as the new peoples poured in from every side, came the magnificent development of the Western Church, and all its attendant glories of Gothic architecture, Common Law, and Anglo-Saxon life, maxims, and manners. Nobody, nothing, comes amiss to the Church. She finds, gold, precious stones, and treasures everywhere. All that the Church needs to be always sure of her Future and her Glory, no matter what happens, is Fidelity to our Lord. He is the Beginning and the End, the First and the Last. When our Lord took leave of the Temple before the Crucifixion, the disciples gazed about them with lingering admiration and said, "Master, see what manner of stones and what buildings are here." He knew the Future. He surveyed the Past. He looked upon that glorious pile representing an inheritance of many centuries, and He saw it without a Future. "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down." That Church had been wilfully ignorant of the time of its visitation. It had not known, because it would not know, the things belonging unto its peace—and it was doomed. Far different, we are confident, is the prospect of S. Mary's. We pause, in admiration, before these buildings. We review the events and gifts which have made the Parish what it is. It has known the time of its visitation. It has cherished the things belonging to its peace. New conquests for the Lord await it. New Saints are to appear. New names are to be written in Heaven. There are probably children in this Church to-day, perhaps singing in the choir, who are to be Priests of the Lord and Ministers of our God. The Lord hath much people in this city. This Parish hath many children to claim her care, and in after time to rise up and call her blessed. Larger fields than this Parish has ever been called to labour in are before her, white already to harvest. For 200 years the Lord has been preparing this Parish to do the work which is now at hand. There is a word which, years ago, was, in every sense, a Burlington word, and which thrilled the Church from East to West. I do not remember to have heard it yet recalled during this anniversary, and so recalling it, let me conclude. In the dear old language of the College and of the Hall, it seems to me to be in every way, of association and of truth, the "Word for the Day." It is the motto on the Doane escutcheon, "Right Onward." Take that word, dear friends and children of S. Mary's Parish—especially you younger

ones, who are to have the making of the next 50 years—take that word, "Right Onward," and let S. Mary's prove that this famous Burlington war-cry has lost none of its significance, none of its power. "Right Onward," bear ye all, good people, following the Faith, which has made you what you are; the Faith that Jesus Christ is very God of very God—conceived of the Holy Ghost and Born of the Virgin Mary; the Faith of His Atoning Sacrifice; the Faith of His Glorious Resurrection; the Faith of His Ascended Life; the Faith of the abiding Holy Ghost; the Faith of the Holy Catholic Church; the Faith of Sin's Forgiveness; the Faith of the Resurrection of the Flesh and of the Life of the World to Come.

"Right Onward," follow the banner, flung out, "Skyward and Seaward, high and wide." "Right Onward," following your Mother the Church, beautiful here—in festal raiment, all glorious within. "Right Onward," go, in patience, and quiet perseverance, in the old paths, which the Saints have trod, in the old ways, which lead to Heaven!"

Sermon by the Right Rev. John Scarborough, D.D., Bishop of New Jersey.

"There was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building." I Kings vi: 7.

So vast and stupendous an undertaking was the building of the first Temple that it taxed the resources of a nation for many years. No other house, built for religious uses, has rivalled it in the magnificence of its workmanship or the grandeur of its proportions. No other monarch has been privileged to rear such a structure, either as a monument of his own greatness, or in honor of the God of Heaven, as did King Solomon more than a thousand years before Christ was born.

Splendidly did the dazzling pile of gold and marble rise day by day, reflecting on all about it the lustre of Judea's sun-light. Ten thousand hands are busy toiling at their task from morning till night, yet is there no sound heard, save the command of the master-builder, as he moves among the busy throng. Mysteriously—silently—the work goes on within and without the building. The stone prepared and fitted at the quarry, was laid in the walls without the aid of axe or hammer or any tool of iron. And, I am sure, this fact, so carefully recorded and yet so seemingly unimportant, has a lesson of deep significance for us, which we may study with profit and lay to heart.

I. In the first place, I think God meant to teach His people of old time, and us through them, that all places are not alike hallowed. The summit of

Mount Zion had many and sacred memories bound up with it, in the history of the nation, before a stone of the Temple was laid upon it. It was there that Abraham proved his fidelity to God's command, by rearing an altar on which to offer his only son in sacrifice. And it was there later on that David the King made ample expiation for his sin and folly in numbering the people and bringing on them a sore plague. Thus the future site of the Temple was consecrated anew, and for the second time. No doubt the army of workmen, familiar as they were with the history of the spot, realized from the very inception of their task that their feet were treading upon holy ground, and that reverent silence was most befitting. It may be safely assumed, therefore, that the absence of the confusion—noise usually heard in the process of building—was either an act of voluntary, religious homage or the result of a divine command. It emphasized from the very inception of the work the broad difference between God's House and ordinary dwellings. Might we not learn a lesson from these ancient exemplars and remember that even without any formal setting apart the place where God is to dwell by His special presence, is in some degree separated from common uses and hallowed, even from the inception of the builders' task? The very ground on which God's House is to stand should be deemed sacred before a stone is laid in foundation or walls.

II. But there is another and a deeper truth suggested by the silence of the builders, and quite another lesson to be gathered from it. The whole transaction belongs to an age of types and shadows, prefiguring greater things to come. The Temple was the great centre of Jewish interest and affection. It was the earthly heritage of Jehovah. There the great heart was to throb, whose pulsations should be felt far and near. In its construction it was—and was meant to be—the figure of the true and the type of that other spiritual House of which Christ was to be the Head corner-stone and His disciples the living stones of the walls, built on Him.

Like the Temple, which crowned the holy Mount of Zion, *that* was likewise to grow noiselessly, gaining here a little and there a little, rising slowly but surely in its majesty, stone by stone, from small beginnings to mighty results, without the use of axe or hammer, or any material aid, or instrumentality of man's devising. Thus in a figure the text tells the history of the founding and growth of the Church of Christ in the world. The stone, foretold in prophecy, as cut out without hands, has through the centuries, become a great mountain and filled the whole earth—"a little one has literally become a thousand, and a small one a strong nation." But the transformation has been gradual and noiseless. The King-

dom of God has not come with observation. An angel is sent to an obscure town in Judea to announce the great fact that of an humble maiden a Messiah should be born. In due time other angels proclaim the fulfillment of this promise and He is born, who is destined to be Head of a new dispensation. His lot is cast among the lowly. He lives in comparative obscurity, and if ancient art and tradition be true, He wrought with His own hands, and earned His daily bread in the sweat of His brow. At the age of thirty, by the Jordan's bank, He is seated and set apart for His holy mission. He did not essay to join Himself to the great men of the earth. "Not many were men after the flesh—not many mighty—not many noble, were called. He chose the foolish things of the world to confound the wise, and weak things to confound the things that were mighty." He called to His side a little band of Galilean fishermen and for three short years He went about doing good. He was put to death as a malefactor, but rose again the third day in great triumph. He commissions the little company of disciples, divinely illumined, to go out and convert the world—a rash undertaking, a forlorn hope in the world's esteem. Sometimes their message is patiently heard, and divine seed falls on good ground. Oftener they are hunted like wild beasts, persecuted and driven from city to city, till finally, with a single exception, they are made to drink of their Master's cup, and receive the martyr's crown. But all this while steady progress was made, though the growth was noiseless and slow. And when those first called had all passed away, others were raised up in their stead to continue the work. So that like the bread in the hands of Christ, which grew and multiplied as it was broken, the Church grew and flourished under persecution and hate. The mustard seed assumed the proportions of a great tree, spreading out its branches into every land. The wave, so small at first as to attract little attention, spread farther and farther—the circle grew wider and wider, till finally it reached the throne of the Cæsars, and the cross became the symbol of earthly dominion. "Galilean, Thou hast conquered," was the confession wrung from a refined but cruel and persecuting heathenism. During all these centuries of varying fortune, without any powerful earthly ally, the cause gained steadily, till at length Kings became the nursing fathers of the Church and Queens her nursing mothers. The light spread from Judea's hills till it circled the earth like a bright zodiac, and millions came bending as humble suppliants to the altars, which their fathers had vainly striven to tear down and destroy. In the face of such historic facts who dares assert that Christianity has failed in its mission, because its

growth has been both noiseless and slow? Thrones have crumbled to decay. Empires have been blotted out. Nations have risen, died and been forgotten, but the Church which Christ founded has defied the corrodings of time, growing constantly in strength and beauty, without the aid of any gross material agency, till all the ends of the world have seen the salvation of our God. Let us not lose heart nor be discouraged if now and then we see the truth sorely tried and many of our fellow-men still groveling in error and superstition. In God's good time the Church's mission in the world will be accomplished perfectly. But let us not be impatient. Four thousand years seem to us a long line of gloomy sentinels as we look backward over the history of the Church. But with the Lord a thousand years are as one day. And when all things are considered, there is far more room for wonder at what has been accomplished than for fears and misgivings because more has not been done. Even in this our own day, though we are too often prone to see only the evil that is in it, the Lord's Spiritual House is rising, not as rapidly as it would if our faith were stronger and our gifts larger. And we lose sight of this fact only when we forget one of the prime conditions of growth. Not like the gourd that grew in a night and perished as quickly, but like the oak-tree that matures in centuries, was the Church to grow. Not by any sudden upheavals or overturning of existing systems, but like leaven hid in the meal, or like the coral reef in the bed of the ocean, where a band of tiny workers toil incessantly, laying the foundations of a future continent. Every day though imperceptibly, the structure rises toward the surface, till after the lapse of centuries it appears above the crested waves, a refuge for the weary sea-bird and a lodgement for the seeds that are swept along in air or ocean, growing year by year, more fertile, till finally it is fitted for the abode of man, or like the action of the waves, as they make their steady inroads on the land, washing it away, sand by sand, pebble by pebble, inch by inch. So was the Church's power to make itself felt through the centuries. When in our blindness or lack of faith we may think the Church standing still or retrograding, we may be very sure it is doing neither. As Galileo said of the earth, so may we confidently affirm of the Church—"It moves." Certainly and surely though noiselessly, persecutions have been powerless to check it: The gates of Hades have not prevailed, and never will prevail. The final victory is assured by Him who laid its foundations and cemented its walls with His own most precious blood. Many generations may come and go, many centuries may pass, before the dawning of the promised day and the completion

of the Church's mission in the world, but it will come as surely as this morning's sun rose to scatter the mists and darkness of the night. God is not slack concerning His promise. Let us not fail in doing our part, for by withholding our gifts or our personal service we may delay or hinder the accomplishing of the divine plan.

The early planting of the Church on American soil is a most marvelous illustration of the principle illustrated in the building of the Temple. As early as A. D. 1585, Sir Walter Raleigh, with a party of colonists landed in Virginia, but failed miserably, some of them returning home, and those that remained perishing from hunger or exposure, or what is more likely, exterminated as intruders by the cruel tomahawk of the savage. The history of that ill-fated settlement reads like a chapter in romance.

In 1605 a small colony from England settled on the Kennebec River, in Maine, but the severity of the climate and the poverty of the soil were obstacles that could not be overcome, and this second attempt failed to make a permanent lodgement.

In 1607, thirteen years before the landing of the Puritans in Plymouth, a colony of Churchmen planted the cross at Jamestown, in Virginia, and set up a rude altar in the wilderness, whereon the Rev. Robert Hunt, the chaplain, celebrated the Holy Communion, and returned thanks for the safety of the little company, after the perils of a long voyage. Jamestown may rightly be regarded as the birth-place of the American Church. The ancient tower stands there, though a ruin, to bear witness to the fact. It is proposed that the General Convention of 1907 shall meet on Virginia soil and make a pilgrimage to this venerable shrine, setting up some fitting memorial to mark the spot where the Church of England was first successfully planted in this new land. I need not trace the history of the early efforts of the Church to extend her influence and her services and ministrations to other portions of the colonies. Travel was most dangerous and difficult, and there was no recognized spiritual head nearer than the Bishop of London. Every man did what seemed right in his own eyes.

The Rev. Dr. Thomas Bray, who had been sent out as commissioner to Maryland, returned to England at the close of the 17th century to represent the sorry condition of the Church in the colonies, and to plead for more missionaries and larger help. His strong words stirred the Bishops and others to take active measures, and on the 27th day of June, 1701, "The Society for the Propagation of the Gospel in Foreign Parts" was formed in Lambeth Palace, under the Presidency of the Archbishop of Canterbury. George Keith, of blessed memory, was the first mis-

sionary appointed, and associating with himself John Talbot, they began in earnest the laying of foundations in New Jersey and the adjoining colonies—which have endured for two centuries, and will continue till the world's end. Through all these years the spiritual house has risen to large proportions, and is still growing, though noiselessly and by slow stages—here a little and there a little. In the year 1678 the good ship "Shield" was moored to the old sycamore tree, which is still standing on the banks of the Delaware River, and a goodly company of sturdy English emigrants landed on New Jersey soil, and founded the fair city of Burlington. Among these, though the greater part were Friends or Quakers, were a few stalwart Churchmen, who welcomed the ministrations of Keith and Talbot. S. Mary's Church was speedily founded, and Burlington soon became the centre of wide missionary effort, and the designated seat of the first American Bishop. Had the Mother Church been as wise and far-seeing as she ought to have been, the cry of her missionaries for Episcopal supervision would have been heard and answered. But it must be confessed that in the colonies and even among Churchmen, in certain quarters, an anti-English feeling had grown up, which professed to dread the introduction of Bishops as a costly luxury, quite at variance with the plain tastes and habits of the people.

The history of the founding and growth of S. Mary's Church has been told so often, and is so widely known the country over, that if I were to repeat it I am sure it would sound in your ears like an oft-told tale. A late Rector of this parish, the Rev. Dr. George Morgan Hills, has laid the whole American Church under deep obligation by gathering together a vast deal of information that was beyond the reach of the ordinary student or reader, and furnishing ready access to material of great value to future historians. It is a history, of which the present generation may be truly proud. During the past two centuries S. Mary's Church has folded many thousands, and this third century begins with no signs of age or decrepitude, but with the hope and vigour of youth. The whole American Church owes a debt of gratitude to this venerable Mother of Churches, because it has always stood as the "norue" of sound Churchmanship and a wise conservatism. Like the lantern that was hung from the tower of old Christ Church in the city of Boston, as a torch of freedom, so has the light streamed out from this centre over all the land. With a wise adaptation to the changing conditions of the time, this parish has always stood, and stands to-day, as the witness of Catholic truth, without addition or omission. The faith of the ages in its purity and entirety is still pro-

claimed from altar and pulpit. Everything meretricious or tawdry in worship is severely excluded, and the unmutilated Book of Common Prayer is the sole guide and rule of worship for both pastor and people. There have been days of trial and reproach in your past, but S. Mary's has never swerved so much as a hair's breadth from its steady course. It has never set its sails to catch the passing breath of popular favor. The approval and applause of men have not been valued so much as the approval of the Church's Head. Sterling principles have never been set aside or sacrificed to gain the applause of men.

You have been greatly favoured, dear people of S. Mary's and greatly blest as well, in the men chosen to be your leaders and guides in things spiritual. The calling of the roll of the dead and the living would bring before you a goodly array of honored names from the days of Keith and Talbot down to the present time and hour. A splendid body of laymen, too, from the early Governors of the Province, have been a bulwark of strength.

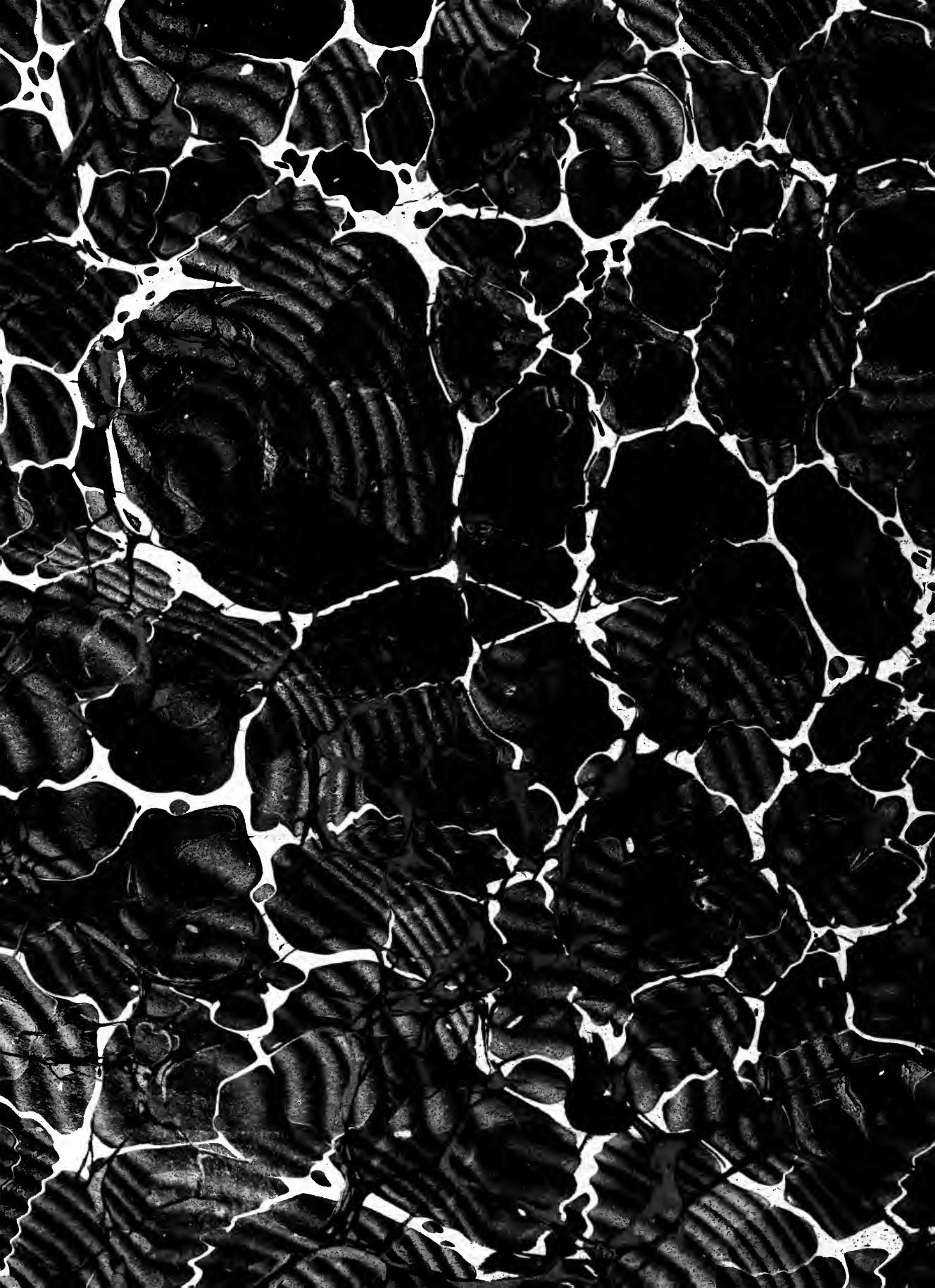
The men and women of this parish have never failed to do their full share in the work of the Diocese and the whole Church, as well as here at home. I was deeply touched on Thursday last when your festal week had reached its proud culmination and the glorious words of the preacher were still ringing in our ears and thrilling our hearts—your Rector, from his place in the chancel, called for a thank-offering from the great congregation—not to rear some worthy memorial of the occasion which had called them together—some mark in or about the Church itself—no—but for the work of missions! and the spread of the Gospel the world over! It was most fitting that the parish which had once been a feeble mission itself should not forget the fact, but emphasize it in its day of strength and power. That was to me, the true keynote of the grand service, and added greatly to the joy of that memorable day. Dear brethren, you have kept the Feast with great gladness. You have recalled a long line of ecclesiastical ancestry—and you have felt an honest pride in perusing the parish history. Let me in this closing hour of your anniversary recall you from the contemplation of the past to the responsibilities of the present and the future. You have been making history and you must go on making history still. The traveller who climbs the steep ascent of the mountain may stop now and then to look back, and brush the perspiration from his heated brow. But he must not tarry long. The top is far distant, and he must face the toil before him or fail in his effort. And so I ask you not to be content with looking to the past—much of satisfaction as it may bring you—but face

bravely the duties and the work of the present day and hour. There are great opportunities before us and about us if only we have the wisdom to see them. Perhaps never in the history of the Church since the Apostles' days have there been so many open doors and so many Macedonian calls. Our extended civil possessions demand large ventures of faith. The Church is pledged by her divine commission to go into all lands and to all people. At home and abroad her hand finds much to do. She must follow the ring of the woodman's axe and the miner's pick, as well as carry the message to those who are still sitting in darkness, whether in the jungles of Africa or the wigwam of the prairie. You must lengthen the cords and strengthen the stakes of your own parish boundaries. It is a pitiable spectacle to see one boasting of an honourable ancestry, while he himself is unworthy of the name he bears. And it is equally sad to see the disciple of Christ boasting himself of what he was or did in the past and standing idle, with folded hands, utterly oblivious to the duties of the present. Copy the noble example of the great apostle, "Forgetting those things which are behind and reaching forth unto those things which are before press toward the mark for the prize of the high calling of God in Christ Jesus." Pardon me a word in closing that is personal to myself. I have the most deep and tender associations bound up with this dear parish church. The most eventful day of my life was spent within its hallowed walls. On the anniversary of that Feast when our Blessed Lord was presented in the Temple, I was myself presented here more than twenty-eight years ago to be commissioned a Bishop in the Church of God. All but one who laid holy hands on my head that day rest from their labours. The Bishop of Albany, my junior by one year, is sole survivor of that distinguished group of men. May he live long. I esteem him as my closest friend. I admire him for the name he bears, and for his own intrinsic greatness. Not the shadow, as he modestly declared the other day, of his father's wonderful gifts and graces, but the heir and the very equal of him whom we all delight to honor. You all have your associations built up in these beautiful walls, but I will yield to none in the hallowed memories that cluster here. In that service of consecration I felt, and I still feel, that I was in contact with a long line of worthies, who went before me, and I bless God for the kind Providence that brought me here, and forever linked my name with that great company, whose shoes latchet I could not feel myself worthy to stoop down and unloose. Whose names are written in the imperishable records of the Lamb's Book of Life, and whose inheritance is with the Saints, here as well.









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